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NEW METHODS
IN THE
JUNIOR SUNDAY SCHOOL



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THE COLLECTION MARCH.

NEW METHODS
IN THE
JUNIOR SUNDAY SCHOOL

BASED ON FROEBELIAN PRINCIPLES

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WITH TWELVE ILLUSTRATIONS

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PREFATORY NOTE

THIS little book is the result of attempts made by the writer to apply Froebelian principles of education and the results of modern investigation in the psychology of young children to Infant Sunday School teaching. The lessons that follow, with a few exceptions, have been actually worked out with children under nine, either in a very poor district in Ancoats, or in the Infants' Sunday School of St. Matthew's, Ardwick, Manchester.

It will be noticed that the standpoint of these lessons is entirely uncritical. It is felt that the teacher of the young child is concerned merely with the Bible as it is, not as it came to be. The age of critical interpretation may follow later ; little children need to become familiar with the Bible as it has been handed down through the ages by the Christian Church.

The writer desires to take this opportunity of expressing her gratitude to H. THISELTON MARK, Esq., M.A., of Owens College, Manchester, and to the Rev W.

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LLEWELLYN HERFORD, M.A., Rector of St. Matthew's, Ardwick, through whose sympathy and help the practical working out of the scheme detailed in this book was made possible. Hearty thanks are also due to the staff of teachers in the above schools, for their loyal co-operation both in teaching and in the management of the necessary detail involved in the scheme.

In the working out of these lessons, I have been able to avail myself of the help of Miss Margaret A. Wroe, Principal of the Manchester Kindergarten Training College. Miss M. M. Penstone, late Headmistress of the Home and Colonial School Society's High School and Training College, Highbury, has kindly supplied the want of a few hymns for little ones on special occasions. To her and to Miss Wroe I am indebted for much valuable criticism and suggestion in the preparation of this book.

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[The lessons are arranged as given during the year, September 1906—September 1907, in St. Matthew's, Ardwick; the order can, of course, be modified to suit the requirements of special schools.]

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CHAPTER I

SUNDAY SCHOOL REFORM

SUNDAY SCHOOLS arose in the past to do what is now undertaken by the State; they were the pioneers in popular education. No longer needed for the provision of secular education, they are at the present time more than ever needed for the specialised religious education they can give. Nevertheless, in spite of this greater need, we are becoming sadly aware that their efficiency is by no means adequate to their work and aims.

Sunday School Reform.

Sunday Schools have before them the highest aim, the most difficult and momentous task—namely—to assist in the development of the child's soul; therefore they should be eager to claim the latest discoveries of educational science, and the most tried achievements of teaching experience. We must remember that the little child is not one being on Monday and another on Sunday. His mind works by the same laws in the assimilation of secular and of religious truth. Whatever methods have been found in the experience of thousands of teachers to be of service to him in his appropriation of secular knowledge will have just the same value in his

Its Rela- tion to Modern Child Study.

appropriation of religious truth. For instance, the results of psychological and physiological study of children have forced us to realise that their needs and activities are very different at different ages.

Therefore a most careful system of grading is necessary that all may have the right mental food and conditions.

Grading. The need for grading is specially imperative with children under ten; but we have had, until recent years, very little systematic grading in our Sunday Schools. Even now an attempt is made in many places to catechise children of nine and fifteen years of age at the same time, and a teacher is often expected to "manage" forty infants of any age between three and eight. *Grading*, then, must be a conspicuous feature in our reforms if Sunday Schools are to be truly effective.

One of the most valuable truths brought to light by the study of the Psychology of Childhood is the immense importance of the infant period of school-life, and it is not too much to say that the whole method of dealing with children under six is at the present time in the course of a complete revolution. In dealing with this early impressionable period in which are laid the foundations of future life and character, we can afford to neglect no hint given us from the nature of the child himself. If we study the child we find how, by Divine suggestion as it were, he seeks to educate himself. In other words our methods must follow Nature's method. We are convinced by years of child study that a little child must receive knowledge not *merely* nor even *mainly* by the ear but by the exercise of many and varied activities. In our best day schools we do not now "teach" the words first and explain them afterwards; we aim to arouse ideas and to foster feelings in the child's mind long before he is able verbally to express them. Moreover (and this is more important still), we realise that a child's mind is developed

Modern Changes in Infant School Methods.

in great measure by *motor* activities. The watch-word of the new education is, "We learn by doing." We specially train our infant school teachers in order that they may understand the nature on which they are operating. We supply them with varied material and apparatus, clay, sand, bricks, paper, colours, etc., so that these may satisfy the motor impulses which are so potent in education. But in our Sunday Schools we have neglected the infants. We have been slow to borrow from outside sources, to adapt methods and make use of material; and yet our purpose should surely be to consecrate to the service of religion "Whatsoever things are true, pure, lovely, and of good report."

Some reforms we have made; some principles we have grasped. We have realised, to some extent, the part that

Their Application in Sunday School.

singing may play in the child's spiritual development; but this is in most cases the only outlet we allow to the activities of the children in our Sunday Schools. Why should not the instinct for *movement*, that impulse to *do* and to *create*, be recognised as part of the child's Godgiven inheritance and satisfied in the Sunday School in ways that will train and develop character? We do realise, in great measure, that "Story" must be the child's vehicle of religious truth, but we often spoil our stories by forcing a lesson quite beyond the range of the children's experience or by making explicit in our clumsy way a moral we should do far better to trust the child to discover for himself. Surely we of the Church of England, in possession of so much that can appeal to and attract children, holding so precious a treasury of spiritual truth, should labour to keep an attentive ear ready to welcome all suggestions of reform, and an open mind that does not dread the new in reverence for the old, but seeks the very best in both.

The reforms still necessary to make our infant Sunday

Schools such as we would fain have them may be summarised as follows :

Reforms
still
needed.

I. *Grading* : so as to allow children at the same stage of development to be dealt with together.

II. *Suitable Treatment of the material of instruction* in a form adapted to the child's instincts at any given age. Obviously, therefore, with young children the instruction must be given mainly, if not exclusively, in the form of story.

III. *A changed atmosphere*.—The production of "right feeling-tone" is of the highest importance. The management of the opening and closing exercises must be such as to induce a reverent, gentle, yet cheerful "atmosphere." Necessarily these exercises must be *varied*, as little children cannot without strain give concentrated attention for any considerable length of time. Formality of praise and prayer must be avoided by using a very simple form of words, connected with the events and emotions which naturally belong to child life. [Vide Programme, Chap. V.]

IV. *Provision for the Child's activity in self-expression*.—Froebel urges "Make the inner, outer"; by which he means that the impressions formed in the child's mind must, if they are to have permanence and vitality, be translated by his own agency into some definite objective form. A thinker of so different a school of thought as Professor Huxley says, "The understanding has for its chief auxiliary the faculty of reproduction." Professor James's formula is "No impression without expression." This expression, for young children, must not be exclusively or even mainly in the form of language, because a child's vocabulary lags behind his mental wealth.

V. *Closer Connection between School and Home*.—The Sunday School must be brought far more closely into touch with the child's home life by encouraging visits of

parents, enrolling new brothers and sisters as scholars in anticipation, etc. [Vide Chaps. IV. and V.]

VI. *Special Training for the Teacher.*—It follows from the fact that we have gained so much fresh light upon the working of the child's mind and upon educational procedure that teachers should be willing to receive training in the best means of adapting their instruction to the needs of their pupils. [Vide Chap. VII.]

It is often said that a Sunday School should not assimilate its methods to those of the day schools, as it might thereby be in danger of losing its distinctively religious character. To this we reply that it is at least our duty to take the best that the day school offers and apply it to the service of religion.

**Dis-
tinctive
Character
of the
Sunday
School.**

A Sunday School can always maintain a distinctive character of its own by the influence of its atmosphere and the specialised character of its teaching. Moreover, good may come to the day schools of the land by a process of "permeation" if Sunday Schools rise to the level of their opportunities.

We must remember that the Sunday School has for its mission to connect the child with a definite religious organisation—the Church. The Sunday School is to be the means of bringing the little child into touch with the Church at all points in his life and experience; it seeks to provide a spiritual atmosphere in which the child's soul may grow and develop.

**Its Con-
nection
with a
Religious
Organisa-
tion.**

A religious atmosphere is the *be-all and end-all* of the Sunday School. Nothing that militates against this can be right. We cannot over-estimate all the delicate and subtle influences of personality and

**Atmo-
sphere.**

example that play upon every child during the short hour of Sunday School; we cannot know the potency of all that we mean by atmosphere. Religion is a bond

depending on the mysterious relation of spirit to spirit, and therefore presupposes a certain "attitude of mind" on the part of the child. The germ of religion exists potentially in the soul, we have to create an atmosphere in which it may grow, for if it do not grow it will die for lack of nourishment. So we must banish fuss and bustle and fault-finding, and substitute the quiet atmosphere of sympathy and love and happiness. Have we this atmosphere in our Sunday Schools? It is this that we seek to attain; and, it may be in the future, that this spiritual atmosphere of love will, by degrees, passing from the Sunday School, permeate the day school, so that our debt will be paid back, as it were, by a more precious gift.

This book is the result of attempts made, and still being made, by the writer and others to adapt to Church of

**The Scope
of this
Book.**

England Sunday Schools what has been so admirably worked out by our Nonconformist friends, under the inspiring leadership of Mr. George H. Archibald, who, as University Lecturer to the Sunday School Union, has done so much throughout the country to arouse enthusiasm and interest in Sunday School reform and in child study generally.

I think there is no assertion made here that is not the result of actual experience. Most of the lessons suggested have already been given to children and modified as teaching experience suggested. It is impossible to give a series of lessons without previously explaining the principles on which both the choice and treatment of the lessons depend; nor should I convey a right impression if I did not attempt in some way to describe the 'setting' of the lessons—the practical ways in which we infant school teachers are seeking to strengthen the bond between the little child and the Church, and to create the kind of atmosphere which we desire to attain.

Details of method must necessarily vary with individuals

and circumstances. Nevertheless, I believe it will be found that inasmuch as the methods described are based on observation of and consideration for *child nature*, reforms must be *along the lines* indicated in this book.

Mechanical imitation of course is as cramping in a Sunday School as elsewhere. Permanent progress can only result from the patient study of little children, and the courageous experiments of individual teachers, who may be helped and perhaps cheered by hearing of the attempts and conclusions of their fellow-workers.

CHAPTER II

CHILDISH CHARACTERISTICS

“Study the child and he will tell you what to do.” Froebel here gives us the keynote of the teacher’s work.

Study the Child. It is our first duty to look at the Lord’s handiwork, to “study the child,” to find out his needs by watching his activities in order to minister to those needs when we have discovered them.

A good gardener learns how to deal with plants by living among them, watching their habits and ways, giving them treatment differing according to those habits and ways, and ever learning from his experiences.

The child is furnished with definite instincts leading him to all kinds of varied activities by the exercise of which he grows not only in body but in mind and character.

Characteristics of Children. As we observe little children certain of these definite characteristics force themselves on our notice. One of the most striking is undoubtedly their *love of movement*, their ceaseless *activity*.

They *will* be doing ; they are always on their feet ; the

hardest trial to them is to sit still. This activity, as we know, is necessary to their bodily growth ;

Activity. it ensures the full development of lung capacity and of muscular power.

Curiosity is an intellectual form of this activity ; the child is always examining, exploring, trying experiments,

Curiosity. making himself familiar with the strange and wonderful world in which he is born and which is still so new to him. This instinct of activity is the child's God-given key to the world. The little baby has to *discover* from the very beginning the world that has grown so strangely unimpressive and commonplace to the adult. Children who are perfectly passive, never restless, never inquisitive, are destined to a feeble mental development, and to a correspondingly inert moral nature. The activities of the child should not be repressed on the assumption that they will lead to "naughtiness," but should be exercised in right channels and guided to right ends. The wit of man has not been able to devise any better means for educating a human being other than those forces of the soul, those innate tendencies to action, which are his inheritance and the Divinely-appointed agencies for his development. In Sunday School, as everywhere else, the little child must be active and doing, not merely passive and receiving. We must provide outlets for his activity. It is the idle hands and legs that get to mischief ; Elsie pulls Tom's hair, and Harold pinches his neighbour. We must use those hands and legs. The restless feet may march round the room as the children sing a hymn, or drop their pennies into the collection box ; the eager fingers may find satisfaction in earnest work with pencil or sandtray. A Sunday School must be prepared to provide a modest equipment of such inexpensive material as paper, pencils, crayons, millboards, sand in trays, etc., by means of which the child's activities may be employed to express and reinforce the ideas received in the lesson. The incon-



EXPRESSION WORK—SAND TRAYS.

[To face page 9.

siderable expense of these things can always be met as soon as interest is aroused and is altogether insignificant in proportion to the enormous gain which will result in the greater interest and attractiveness of Sunday School.

Another characteristic of children is their continual craving for novelty, their inability to give concentrated attention for any length of time without that fatigue which is disastrous to their later development. Therefore we must provide variety in our afternoon's programme.

Another marked childish instinct is imitation, as may be observed by anyone who watches the development of an infant from six months and notices how the range of action and understanding is constantly enlarged by this means. He acts, as Wordsworth says,

As if his whole vocation
Were endless imitation.

The baby claps his hands together while watching his mother's "Pat-a-cake." The older child projects himself into the baker's personality and demands materials with which to build a shop and make a veritable loaf. He needs clay, pencil, paper, etc., in which he may body forth the idea that is uppermost in his mind. Teachers in the past have allowed no means of expression but the *spoken word* which is quite inadequate to the needs of the little child, whose eager mind is always seizing hold of fresh objects and images, but whose vocabulary, as we have said, lags far behind his mental wealth. It is the fingers that must speak while the tongue as yet gives an uncertain sound.

Moreover the act of *expression* deepens and fortifies the original *impression*. What the child has reproduced he remembers. We must always bear in mind that the seed sown upon the waters is found after many days. The stories of self-sacrifice and devotion which the child

hears in Sunday School will, we trust, bear fruit in his after life. But this concrete work does more than maintain present interest ; it is a means whereby ideas are worked more fully into the very tissue of the mind, and so become the motor forces of future conduct.

Let the child therefore model with his hands the hills on which the shepherds lay on that Christmas night, let him plan the sheepfold and point out the little town, and we shall see, as we listen to his animated description of what he is doing, that the story has been made real and living to him, and that this very expression work is making it more and more living, is deepening and rendering permanent what else might be merely temporary. Spiritual ideas are entering into the child's soul through eye and hand, and he, in the deepest sense, is " learning by doing."

Moreover, the exercise of activity in a pleasant and peaceful atmosphere is the surest way to make the child happy, and if he is happily at work under good conditions we may be certain that he is developing rightly. This " doing " provides, more healthily than prizes and treats, those happy associations with Sunday School that will do much in the future to bind the child in affection and interest to the Church of which he is a member.

This expression work must be primarily the child's own expression—" *Self-expression* " not " *Teacher-expression.*"

Self-expression. Our aim is not to teach the children drawing or modelling or Biblical geography, but to let them freely express the ideas received in the lesson as far as possible in their own way.

People who do not know little children may say, " Can they draw the Good Samaritan ? Is it not too difficult ? " To a little child nothing is too difficult. We do not aim at a finished production, the end at which we aim is the development of the child's character. The immature

and incomprehensible drawing is not a ridiculous caricature or scrawl, but stands for so much living thought, so much energy, so much perseverance. We reverence that childish scribble and turn away as we smile at its grotesque proportions while in the child's presence, for we see the inward spiritual force of which it is the outward and visible token. The drawings, etc., will improve as the child grows older, and necessarily what is suitable for the infant is not suitable for the child of twelve.

The most casual student of child nature will observe how greatly children differ at different ages. We can easily teach girls and boys of fourteen and seventeen together; but there is a world of difference between a child of six and one of nine, and more between a child of three and one of six. Hence Grading is a prime necessity in Sunday School reform. The lessons in this book are intended only for children under the age of nine; for older pupils a different programme and different expression material must be provided.

Again, we want to develop our children as individuals; no two children have precisely the same native endowment nor react in precisely the same way to stimulus.

It is only in small classes that we can come into touch with each child and give him the opportunity his nature needs. Shy children develop in a small class in an astonishing way. Moreover a busy teacher may shrink from the burden of visiting twenty homes, but eight or ten is not an impossible number.

**How the
necessity
for
grading
arises.**

**The Need
of Small
Classes.**

CHAPTER III

STORIES

"If you are good children and listen to the lesson, I will tell you a story afterwards." That the "bread-and-butter"

of the lesson should be swallowed as an unpleasant preliminary to the story "sugar plum" is, it is unnecessary to remark, an idea absolutely abhorrent to any earnest Sunday School teacher. The centre of interest for the child ought to be, even if it is not—in the *lesson*—not in anything unessential or irrelevant. But there is an important truth, familiar to all students of child nature, that underlies the crude appeal.

The Story
"Sugar
Plum."

Little children love stories and can be appealed to by stories in a unique way ; and the vehicle of spiritual truth

Value of
Story-
telling.

for them must mainly be *Story-telling*. We note how conspicuous a place was taken by story and parable in our Lord's teaching. "By a parable," the people ("children" in spiritual matters) were mainly taught. Questions were answered, difficulties met, in an *indirect* not *direct* method, *by a story* ; and stories too in which hearers as a rule were trusted to find their own moral and deduce their own application, unless as individuals they desired further explanation.

When we turn from the Gospel records to the observation of little children, we find that our Lord is our example

Indirect
Moral
Teaching.

in teaching as in all else, and we realise in every fresh hour spent with children that it is *indirect* rather than *direct*, *implied* rather than *expressed*, moral teaching that is of the greatest influence in the formation of character. When

we try to "improve the occasion" we are often painfully conscious of failure. Pointing the moral, as a rule, does not have the desired effect. The precept was intended to pull the trigger of action; often the precept pulls the wrong trigger. The very fact of pointing out a certain course of action sometimes induces a desire for the opposite course. "Do you not wish to be kind like that good man?" a teacher asks, and the answer, if sincerity outweighed all else, would be "No!" Often, of course, the reply is given with easy celerity, "Yes, teacher"; for there is a fatal glibness about children's answers when they are anxious to please. "That we ought to be kind, teacher," "That we ought to forgive our enemies," "Peter was impulsive," "Thomas was doubting," "We ought to be good"; nothing is easier to say than a platitude and nothing more effectually cloaks the fact that a child has utterly failed to grasp the underlying idea.

There is the danger in "recapitulation." The deepest impressions are often most shy of immediate expression; intense feeling blunts thought. We try to sow our seed and raise our harvest in one short afternoon. Moreover, words are but clothes for thought. Our words may indeed effectually clothe *our* thought, may be easily memorised by the children and yet may to them be merely the outward husk of an unopened fruit; *verbal memorising* is very far from *mental assimilation*.

To commit to memory any form of words, as, for instance, the words of the Church Catechism, is for children a comparatively easy matter; to lead the children to *grasp the meaning* of the words, to make the ideas contained in them a living reality, is our aim in Sunday School, and it is by no means easy of accomplishment. In the old days we taught the words first and explained them afterwards; just as in geography lessons we commenced with definitions and later

The Danger of Recapitu- lation.

Memory Work.

dealt with concrete instances. This is both to make memorising an unintelligent act and to disregard entirely the method by which the human mind increases its experience and knowledge. We need to implant the *ideas* first and surround them with beautiful and inspiring associations, then, just at the moment when the child halts in expression for lack of words in which to clothe his thought, our form of words comes in to crown and make *explicit* the already *implicit* idea.

That is the reason why the words of the Church Catechism should not, as a rule, be taught to the children

**Stepping-
Stones to
the
Church
Cate-
chism.**

whose age lies within the limits considered in this book (*i.e.* under nine years of age). The aim of these lessons is to prepare the way for the Church Catechism, but the Catechism is in itself so great a treasury of spiritual truth that such a preparation must of necessity be a matter of years. Some of the ideas contained in the Church Catechism are entirely beyond the experience of children of seven and eight years old: but the ideas contained in it which do appeal to little children are so great and important that we have all we can do before the child leaves the infants' school to fill these ideas with content and set them in an atmosphere of reverence and love. For instance, in order that a child may grasp something of the meaning of the phrase "Communion of Saints," the word "Saint" must have meaning and associations for him. Thus we do not think time wasted if we devote six lessons to filling with content *the word* "Saint" or half the year to the first two paragraphs in the Creed, before the children have presented to them the words of either the one or the other. I do not mean to say that little children should never learn by heart what they do not fully understand; they do not fully understand the Lord's Prayer—who would stay them from that? But there, and in similar cases, we

have a form of words of *permanent* value, which will fill with ever-increasing content as life goes on, and of which the child has already a vague and misty notion concentrated round the ever-familiar word "Father." So the lessons in this book aim to be "*Stepping Stones*" to the Church Catechism, and to make vivid and interesting some of the great ideas contained in that storehouse of religious truth ; and the ideas are conveyed by means of a story as the most suitable vehicle answering to the needs of the little child.

What is it that attracts the little child to the story ?

Why do Children like Stories ? "Story-telling is a veritable spirit bath," says Froebel. "Eye, hand, and ear open to the genuine story-teller. The boy sees life reflected in the story." The story shows life to the boy and so needs to show, in these early all-impressionable years, the *best* of life.

We must choose our stories with the greatest of care. The stress must be laid on goodness and righteousness. It is true that goodness and righteousness must be seen together with evil that the true contrast may be felt, but the sympathy must be enlisted on the side of good. Cinderella, without the ugly sisters, would be a picture tame and untrue to life. The heroism of David stands out as a contrast to the brute strength of Goliath ; but in telling a story, we must be careful from first to last to enlist sympathy on the right side.

Then the story well told points its own moral in the *indirect* and therefore the most effective way. To express the moral in our own clumsy words at the end, as a rule merely blunts the impression the moral has already made. We need to *trust* the child with the tale. The soul of the child will reach out to the spiritual idea in the story and assimilate it without a word of moralising if we have done our work efficiently, with our

Pointing the Moral.

soul alive to the implicit truth we are endeavouring to convey.

The problem before the teacher of little children is then largely, *how to tell a story well*. The natural endowments of a good storyteller are, perhaps, a good memory, a power of imaginative reproduction, and an interesting manner: but for our comfort, we may remember that story-tellers are *made* as well as *born*, but "not made of all stuffs nor in the twinkling of an eye."

How to
tell
Stories
well.

What are the essentials of a good story?

I. *Vividness*.—It must be *real* and living to the teller; the teller must be so full of the story that it must needs out. Better not tell a story at all than tell it with the secret doubt as to whether it is worth while telling. Moreover, it must be *told* as if it were real—we must show the children how real it is to us, not merely in word, but in tone, gesture, and eye. The effect of an impressive pause before a climax should be noted.

Essentials
of a
Good
Story.

II. **Mental Pictures. Background and Local Colour*.—We must give the children vivid *mental images*; we must by our words create *pictures* in the children's minds. Our success will be proportionate to our power of doing this. Therefore the teacher must "see" the picture first; what we have *seen* we can describe. The Bible, our store-house of material, is so condensed in expression, that it requires some practice in exercising our imagination to be able to expand the mental pictures so tellingly described for us in half-a-dozen words. It is helpful to take a few verses of the Bible (*e.g.* the Parable of the Lost Sheep) and try to see how many mental pictures can be formed out of the words. Try to *see* the tired shepherd leading his flock up the hillside as the Eastern sun sets suddenly behind the hills; *see* the gleam of the

See the fifty-two lessons for examples of Mental Pictures.

white stone wall of the sheepfold in the gathering gloom ; the open door, the thorn-covered wall, the dark shelter of the shed within ; see the shepherd open wide the door and, leaning wearily on his staff, watch the sheep and lambs enter one by one as he counts “ One, two, three—ninety-seven, ninety-eight, ninety-nine—where is the hundredth ? ”

We must make the stories we wish to tell *real* to ourselves ; *feel* them and *see* them, and having felt and seen them ourselves, we shall be able to make the children feel them too. All that helps to make the Bible real and living to ourselves is pure gain to the children ; hence the value of careful preparation, study of local customs, models made by ourselves, and anything that gives colour and vivid background to what has too often become commonplace by a pathetic and fatal familiarity.

[There is with some teachers an illegitimate use of imaginative description—just as some pictures fetter rather than stimulate the imagination. We have no right to speak of the infant Samuel, for instance, as having blue eyes and dark hair. This constitutes one reason why a picture illustrating a story should, as a rule, not be shown to the children until the story has been told.]

III. *Simplicity*.—Our stories must be *simple* in language and theme. While inserting all details such as children love that help to give “ local colour,” we must be careful to keep the unity of the story and not lose ourselves and the children’s attention in a maze of irrelevant detail. Continually we must ask ourselves what our words will convey to our hearer’s mind ; it never ceases to be surprising to the practical teacher how very simple our language needs to be when we are talking to little children.

IV. *Action*.—Our stories for little children must deal mainly with *action* ; our heroes must show themselves such by their deeds. Description of places and feelings find

little response in children's minds ; the story must move almost entirely in the domain of action.

V. *Direct Speech*.—*Direct* rather than *indirect* speech is to be preferred ; not “ The son said he must go to his father and tell Him he had sinned against Him ” ; but “ I will arise and go to my Father and say unto Him ‘ Father, I have sinned against Heaven and before Thee.’ ”

VI. *Rhythm and Repetition*.—Children love *rhythm and repetition* as such ; witness even the adult's delight in the first chapter of Genesis with its “ morning was and evening was,” or the telling repetition in the Psalms or the parable of the labourers in the vineyard. Repetition may be used not only to charm but to impress a central thought, *v. Lesson II*. We must practise our stories until we can tell them not only fluently but effectively.

VII. *The Child's Sense of Justice*.—Lastly, the story must satisfy the *soul* of the little child. For him in early life, black must be black and white white ; right and wrong must be clearly marked off ; his early notions of righteousness admit of no half shades. Moreover, his childish sense of justice demands satisfaction. Right must be rewarded and evil punished. The story must not end so that the little soul is wrung with perplexities that life does not yet permit him to solve.

The Danger of Excitement. We must beware, too, of dwelling on what is evil or merely exciting to the feelings ; the child's interest must in these early and impressionable years be enlisted from first to last on the side of righteousness and purity and beauty.



THE SHOWING OF THE BAPTISM ROLL—CHILD RECEIVING NEW
NAME SLIPS IN BAPTISM CRADLE.

[To face page 19.]

CHAPTER IV

IN TOUCH WITH HOME AND CHURCH

All that claims the child's interest and love in the home should be brought into relation with the Church by means of the Sunday School. The child should feel that the Church is ready to bless and sympathise with his every joy and sorrow. Obviously our first duty is to interest the parents in the Sunday School. This has the advantage, in the first place, of securing punctuality and regularity, which is a gain to the working of the school ; but there is also a far greater gain to children and parents alike, if the latter can be won to sympathy and enthusiasm. Parents should be encouraged to come and watch the school in its actual working ; the trouble of explaining aims and methods to them will be amply repaid by the increased interest they will certainly show in school and church. In no way are they so quickly touched as by realising what is being done for their little ones, and when once their interest is aroused, hearty co-operation and generous sacrifice will certainly follow.

As soon as a baby's name is entered on the baptism register of the church, a letter should be sent home by the superintendent of the infants' school, asking permission to place that name on the Sunday School baptism roll, and explaining the aim of such enrolment. On the following Sunday, an elder brother or sister may place a slip inscribed with the new scholar's name in the tiny cradle standing on the superintendent's table, and the name be read out to the assembled school. Next week the baptism roll can be displayed with the freshly added name (along with date of birth and baptism), and a certificate of enrolment can be sent home to the parents.

An appropriate "babies' hymn" * can be sung and a prayer for the new scholar can then be said by the children and superintendent. From this date onwards, the little one is in touch with the Infant Sunday School, and his first three birthdays may be celebrated in their turn by the singing of the babies' hymn and the saying of the babies' prayer during the afternoon programme, mother and child if possible being present as onlookers. A birthday-card with appropriate words, signed by the superintendent and sent on the day, is a token to parents and child alike, that the future scholar is not forgotten. At four years of age, or thereabouts, he may come to Sunday School and join the babies' class.

When once admitted as a regular scholar, he does not cease this annual commemoration, although it changes its character. Every Sunday the superintendent asks for the names of children who have had birthdays during the preceding week. One by one the birthday children come forward and light candles to the number of their years or celebrate the event in some other attractive way, all the children singing together a birthday hymn. [Such as

"Another happy birthday to one of us is given,

Then let us thank the Father for all His gifts from Heaven," etc.—

Carey Bonner's *Sunday Songs for Little Singers*.]

The superintendent may then offer a prayer for a blessing on the birthday child in the coming years.†

Only those who have attempted some such simple commemoration as the above can realise what pleasure and

* Such as

"Father, now we thank Thee
For this little child," etc.—

Carey Bonner's *Sunday Songs for Little Singers*.

† The obvious symbolism of lighted candles might be introduced by reference to the text "Let your light so shine before men," or the hymn "God make my life a little light."



"LIGHTING THE BIRTHDAY CANDLES."

[To face page 20.

interest are aroused in the children by these means, an interest too that cannot fail to connect more closely the everyday joys and sorrows of life with their underlying spiritual realities.

Besides connecting home interests with the atmosphere of Sunday school, the teacher must remember that the scholars are the Sons and Daughters of the Church. The Parish Church, and to the little child the Church must be a *concrete* reality if a reality at all. Hence the importance first of all of awakening his interest in his own church as a *building* and in the organisations of which it is the centre. References should constantly be made in Sunday School to what is happening in "Our Church."

For instance, when the elder scholars are attending an afternoon service, the little ones may hear the bells and the teacher can arrange that a hymn shall be sung at that time in which they may imitate the action of the bell-ringer. [Such, for instance, as

"Come, come, people, come,
This, the bells' message to me, to you," etc.—

CAREY BONNER.]

Or at the time of the church's dedication festival, the Sunday School programme may be arranged so as to arouse the children's interest in their own particular church's furniture and history, in some such way as suggested in Lesson XLII. The annual cycle of thought as exemplified in the Church's festivals should find a reflection in the Sunday School in a way suited to the childish mind. Lent Festivals. lilies, Palm branches, Michaelmas daisies, Easter lilies, the Epiphany star, the Trinity shamrock, perhaps the Christmas manger, provide symbols which appeal to a child's interest, and at the same time form links of association with the corporate Church life into which he will soon be fully admitted.

Bearing in mind how important it is to keep the infant

Sunday School, in touch with the life of the Church, it seems hardly possible not to refer in some way to the Lent.

season of Lent. The idea of the season, that of "voluntary self-discipline," is of course entirely beyond them. But their attention may be drawn to the *names* of the Sundays. The children may count on their fingers the first five Sundays in Lent, and end with Palm Sunday and Easter Day to the thumb and finger of the other hand. The season may be referred to as the time in which people "get ready for Easter," and examples may be given of various acts of almsgiving, self-denial, etc. The lessons succeeding these chapters are an attempt to show how the little child's interest may be aroused in many of the seasons and festivals that vary the Church's year in the cyclic worship of his elders.

The presence of the children at a carefully arranged baptism service will do more to impress them with the meaning and solemnity of the rite than many hours of verbal exposition. At harvest festivals or at other times, the little ones may join the elder scholars in church for part of their devotions, or a service specially adapted to their needs may be provided.

Later on the child will take his place in the religious community to which he is even now attached, will share in its responsibilities and be made partaker of its privileges.

Habits and interests must be cultivated early, and so almsgiving must be presented to our children not at first

as a *duty* but as a *privilege* and *delight*. The interest of the children should at frequent intervals be aroused in the destination of

the alms they bring; an *annual* opening of the collection box is far too infrequent for the juvenile interest in its contents to persist. "Despise not the day of small things" should be our watchword with the little ones. No device that is consistent with the atmosphere we desire to attain

need be rejected by us. Even the "forget-me-not" painted on the collection-box may help the childish memory. Moreover, it is helpful to the restless little arms and legs for the scholars to march round the room as they drop their pence into the box or plate held by one of the children. While this is being done, a collection hymn may be sung. [Such as

"Here we come with gladness,
Gifts of love to bring," etc.—CAREY BONNER.]

After the gifts have been received and when the children are standing again quietly in their places, a prayer of offering may be said.

We have seen, in our observation of children, how their interest needs to be fed by constant variety, so we must ever be at pains to discover in what new ways we may present this oft-recurring duty of almsgiving. For instance, tiny envelopes, red-crossed, may be given out a week before Hospital Sunday and neither parents nor children often fail to return these. Gifts of flowers and fruit from those children who can afford such may be encouraged at Harvest time, and a happy Christmas festival might be arranged if every child could bring a doll or toy to be sent to a less fortunate neighbour and possibly (as expression work on that Sunday) make a simple Christmas card as a little present for father or mother at home.

Our little Sunday scholars will ultimately, we hope, share in their elders' round of prayer and praise and take

Worship. their part in public worship. The permeating influence of a weekly Sunday School programme reverently and orderly carried out will do much to prepare the child for the corporate service in which he is to share. Far better than calls to order or distracted vigilance on the part of teachers is the infection of their own unself-conscious devotion and the object lesson of their reverent attitude. Very little

children must necessarily gain their first notions of the meaning of prayer through the sense-impression of their elders' closed eyes and folded hands, which cannot but convey to them a sense of something great that is proceeding in their midst and in the doing of which even little children's open eyes are not noticed. We must not, however, minimise the importance of external habit in preparing the way for religious emotion. A few quiet words of preparation and the simultaneous adoption of the attitude of prayer are not trifles, but far-reaching in their influence. The prayerful attitude is usually the forerunner of the prayerful mind. It is more effective to remind the children first and then to trust to the powerful influence of example. To fit them for their part in public worship is one of our most important aims. But we must be cautious lest we over-reach our end in our anxiety for progress. Public worship is a privilege, and one that should only be claimed in an atmosphere of reverence. A premature introduction to solemn things, at an epoch before their true significance can be appreciated, may blunt the very spiritual sensibilities we desire to develop; and, with the most pathetically earnest efforts on our part, "familiarity may breed contempt." Therefore we must be careful *when* and *how* our children attend church.

Even when the service is entirely beyond the comprehension of children, parents may fitly take their little ones to church as to a *spectacle*, but a *solemnising* spectacle at which the child is vaguely conscious of an unseen presence recognised not perhaps yet by himself, but perceptible to the worshippers around him and ultimately made known to him by the ordered acts of worship that he sees. It is, however, undesirable that companies of young children should, as a rule, be taken to services not specially arranged for them or that children of very varied ages should be catechised simultaneously. Wherever

Church Attend- ance.

possible (and where is it not possible ?) special services should be arranged for the infant scholars in which it will be found profitable to embody certain features of the Sunday School programme with the formal and dignified accompaniments that belong to Church worship. Some such service as the following notes indicate, has been found helpful in making the little ones feel that they are in a familiar atmosphere in their own parish church, and yet that in a mysterious way, transcending all outside experiences, God is truly and indeed in that place.

Suggested Scheme for an Infant Sunday School Service.—Time $\frac{3}{4}$ hour.

- (1) The children and teachers take their places while the organ is playing.
- (2) Hymn.
- (3) A few Collects and the Lord's Prayer, led by the priest.
- (4) Hymn.
- (5) A short lesson read from the Lectern.
- (6) Collection hymn, sung while the children march up to the chancel step and place their offerings in the alms dish.
- (7) A prayer of offering.
- (8) Hymn.
- (9) Fifteen minutes' lesson given to the children by the priest in charge.
- (10) Hymn.
- (11) Concluding prayers and Benediction.
- (12) Children march out.

CHAPTER V

**A TYPICAL SUNDAY AFTERNOON'S
PROGRAMME**

What principles are to guide us in the construction of our infant Sunday School programme? They are those founded on observation of child-nature. We need to provide *variety, interest, and scope for activity*. A certain uniformity in our programme from week to week must be ensured to give that atmosphere of peace and satisfaction that comes from familiarity; but uniformity must not become mechanical, and we must preserve that *elasticity* which is a sure sign of life.

The following programme has been found good and workable by the writer in a school of some eighty to ninety children under nine years of age.

**TYPICAL PROGRAMME OF SUNDAY
AFTERNOON SCHOOL**

Time, one hour to one and a quarter hours.

- (1) Entrance march.
- (2) Greeting song.
- (3) Opening hymn.
- (4) Prayers. (See Chapter viii.)
- (5) Hymn. (See Chapter viii.)
- (6) Birthday celebrations. (See Chapter iv.)
 Birthday hymn.
 Birthday prayer.
- (7) Baptism roll. (See Chapter iv.)
 Babies' hymn.
 Babies' prayer.
- (8) Collection march, hymn, and prayer.
- (9) Babies' class march-out. (See Chapter vi.)
 Formation of classes.



ENTRANCE MARCH.

[To face page 25.]

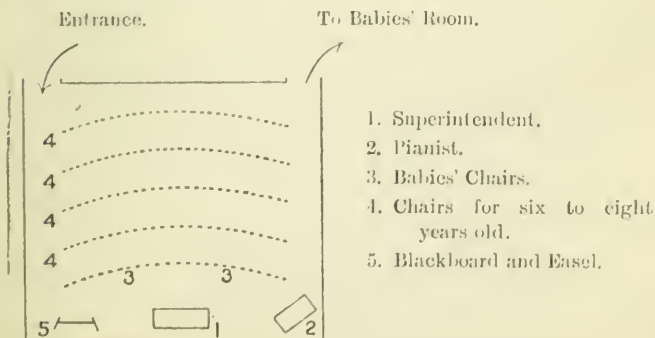


- (10) Teachers' lesson (fifteen minutes), usually followed by expression work (ten to fifteen minutes). (See Chapter ii.)
- (11) Babies' class march-in ; formation of rows.
- (12) Closing hymn.
- (13) Closing prayers ; notices, etc.
- (14) " Good-bye " song.
- (15) March out.

Details of method and apparatus must vary in each individual school ; but one of the essential features in a reformed infant Sunday School is the use of **Chairs.** *chairs* rather than *forms* for the seating of the children. Each child has then his own chair, which is more comfortable and healthy, and certainly more popular ; he feels that a chair awaits him at Sunday School which will be empty if he be absent, and it is possible to group the children *en masse* for the opening and closing exercises, or to form small circles for the individual classes in which a teacher can rest assured of that privacy which is so urgent a necessity for intimate relations with children.

The room is arranged as follows at the beginning of the afternoon.

Plan of Room.



It has been found that if the children take off their outdoor clothes before Sunday School begins, a more homely and friendly atmosphere is obtained, and that attention is less likely to be diverted to Sunday toilets at inconvenient moments.

Therefore the children and teachers, after assembling in an adjoining room and taking off hats and coats, march in

and take their places while the piano plays.
Opening Exercises. When the music has softly ceased, all the children and teachers are seated in rows

facing the superintendent. After a few words of greeting, "Good day to you all" (*Song Stories for the Sunday School*, by P. and M. Hill) is sung by the children who rise and sit, at a signal on the piano.

Then a hymn is sung, which will vary from Sunday to Sunday, according to the season, and the lesson for the day. Prayer follows, and possibly a new hymn verse is taught.

Any birthdays that have occurred during the previous week are then celebrated. The birthday
Birthdays. child lights candles to the number of his years, while a birthday hymn is sung, followed by a prayer.

The baptism roll is shown to the children if any new names have been inscribed on it since the previous Sunday.

Cards are sent home to any enrolled babies
Baptism Roll. who have celebrated birthdays in the previous week. If a baby has been brought by his mother, one or two candles (according to age) are lit while the baptism roll hymn is sung and a prayer is offered.

Then the children march out of their places and round the room, as they drop their pennies or halfpennies into the collection box, held by one of the children.

Collection March. As they march they sing "Here we come with gladness, Gifts of Love to bring" (Carey Bonner's *Songs for Little Singers*). When all are once more in their places, a prayer of offering is said.

This done, the babies march out to their separate room, while the older children draw their chairs into

Teachers' Lesson. little circles round their respective teachers and the lesson for the day begins.

After this, materials for expression work, if needed, are distributed, and the children work out the idea of the lesson for ten minutes or a quarter of an hour.

Expression Work. At the close of this period, music is played, while the children and teachers resume their former places and the babies return from their room.

A hymn is sung, followed by prayer. All end by singing, "Our Sunday school is over and we are going home" (Carey Bonner's *Songs for Little Singers*), and march out to music.

Closing Exercises. A word or two may be said as to the helpers needed in such a Sunday School as described above, and the work for which they must be responsible.

The Staff. The Sunday School will need the services of the following officials :—

(1) The *Superintendent*, who should, if possible, also conduct the training class. [See Chap. VII.]

(2) The *Teachers*, whose numbers should be in the proportion of one to six or eight children, with the exception of the babies' class, which may number up to twelve or fifteen.

(3) The *Pianist*, who must not be one of the regular teachers, as he or she will be required at the piano during the whole of the afternoon session.

(4) A *Cloakroom Assistant*, who will be responsible for the cloakroom arrangements of the children, and superintend the taking off and putting on of hats and coats at the beginning and close of school.

(5) A *Doorkeeper*, who will admit latecomers at some definite point in the afternoon's programme, and summon the children to march in at the appointed time. The doorkeeper may also be responsible for the setting out and

collecting of the little chairs ; some of the elder boys and girls may be engaged by him to act as *monitors*, and assist in the storage of the furniture in some convenient cupboard in the school building. If folding chairs are used (price 1s. 4d. to 1s. 6d. each), it will be surprising how compactly such furniture may be stored away.

(6) The materials for *Expression work* should also be in charge of some responsible person, who will see that all is in readiness for the afternoon's work, collect and distribute material and renew supplies when they are needed.

It would be helpful if one of the teachers took special charge of the baptism roll, and visited the babies' homes, while another teacher was specially responsible for compiling the birthday register and keeping it up to date.

CHAPTER VI

THE BABIES' CLASS

To the genuine lover of children, the work with the babies' class is at once the most important, the most arduous, and the most fascinating of labours.

**What the
Babies
Need.**

The "babies," as we familiarly call the little ones under six years of age, require the most delicate handling and the most sympathetic treatment. They need our freshest and our most experienced teacher ; and we are happy indeed if we can, in some motherly woman, find these two characteristics combined. We fear that in many cases the presence of babies in Sunday School is merely tolerated as a necessary embarrassment until they are old enough to be taught by "the ordinary methods." But on the whole, the times are past when people thought, and sometimes said, that "anything is good enough for babies." We realise now, though our practice falls far short of

our theory, that for the little child nothing is too good. As a rule, people are not nearly respectful enough to little children. We need to remember that *maxima reverentia debetur pueris*; often our reverence and respect for children is directly proportionate to the number of inches they possess. Babies in Sunday School, as elsewhere, need to be taken seriously. The importance of the impressions made in the early years of child life cannot be over-estimated.

To say that our baby teacher should be a trained kindergartner is to preach a counsel of perfection that would at this juncture be the reverse of encouraging; **The Baby Teacher.** though this is a common practice in American Sunday Schools, which we hope to see one day imitated in our own. But, failing the presence of a trained kindergartner, it is not impossible to find some warmhearted woman, with a love for little children, a capacity to interest them, a realisation of the intense seriousness of her work, and a determination to learn from her own experience and that of other teachers. These little ones of three, four, and five years old, sent off so thankfully by their tired mothers, do not come to Sunday School solely *to be amused*, nor, on the other hand, do they come *to be bored* by matter and conditions unsuited to their years. The Baby teacher aims at making the Sunday School hour a *joyful and developing experience* for the little child.

That aim is present to the minds of all other Sunday School Teachers; is there then any reason for separating the babies' class from the little circles of six- and seven-year-old children and treating of both baby class and teacher in a separate chapter? The reason for such separation, as will be observed by any student of child nature, lies in the very different stage of development which characterises the child of six or seven years and the baby of three or four.

The Need of Special Treatment for the Babies' Class.

It is a psychological law that *the younger the child the greater is the difference between the successive stages of his development*. The language and story suitable for a child of seven are by no means suitable for a child of three or four. For instance, the story of the call of Saint Matthew, while interesting to a child of seven, has no point of contact in the experience of a child of four. In observing very little children we cannot fail to notice that they are dominated by sense impressions even more than their elder though still juvenile brothers and sisters. A little child, as Traherne quaintly put it, is merely a "wide-open eye." He attends almost solely to what he sees. What we *do* and what we *seem* make a far deeper impression on him than what we *say*. In fact, a story must be very simple and very short to make any impression at all. A mother once observed to the writer, "I talked to my child seriously for five minutes, and her eyes never left my face; at the end she remarked, 'Mother, your collar *is* so crooked.' " Much of what we shall *say* in Sunday School will *flow* harmlessly over the heads of the "tots" in the front rows who look at us with such apparently comprehending eyes; but who shall limit the indelible impression made on the plastic material of the baby brain by what we *do* and *seem*! As Shakespeare says, "The eyes of the ignorant are more learned than their ears"; and the appeal to the undeveloped mind must be mainly through the eyes. Therefore it is of value that the babies should come to Sunday School, take part in the opening and closing exercises, and witness and hear some things that will be to a large extent incomprehensible to them. They are reaping a harvest of sense impressions through eye and ear and lip. The rows of big brothers and sisters and the sound of the united hymns dimly foreshadow the idea of a whole of which they are a tiny part. The birthday candles, the baptismal cradle and roll (possibly the collecting boxes), are all points of interest well within their range of thought, limited

though it be. Then to the wandering eyes and uncomprehending ears, the object-lesson of the teachers' prayerful attitude, hushed voice, or eloquent silence, cannot fail to speak of a Presence that shall be realised in years to come.

Then while the little circles of children gather round their teachers, the babies march out to their own room for a special lesson suited to their age and capacities.

Let us follow the babies into their separate class room. We shall find the procedure vary from week to week ; as

**The
Babies'
Lesson.**

Thring says, " Monotony is the greatest enemy a teacher has to contend with." Perhaps the baby teacher will lead the little ones in a march round the room until all stand still and join hands in a complete circle. The babies will need more freedom and space than the older children ; so it is often better for them to sit for part of the time on a soft rug rather than attempt to sit on little chairs. While standing in a ring, the following words may be sung or said by the teacher as a preparation for the lesson story while the children spontaneously imitate what she does.

" In our happy ring we stand,
Each one holds the other's hand ;
Now, with hardly *any* sound,
You must sit upon the ground."

(The teacher points to each child in turn to sit down, and lastly sits herself.)

" In our happy ring we sit,
Quiet for a little bit. [*Fingers to lips.*]
Fingers folded, feet at rest,
Eyes and ears will do their best."

When all are seated and ready to listen, the teacher may, after a few words of greeting, call over her register, letting even this piece of machinery be living and human as she asks after the babies at home, absentees, mothers and fathers, and comments on any near event of interest connected with the children's lives. Perhaps, then, she

has a picture to show. One day she will show the little lambs out in the green fields, and she will encourage the children to talk about what they see in the picture as she prepares to tell them the story of the Lost Sheep. Another day, a picture of the "Baker" will be the pivot for a talk on our bread and Who sends it to us, or at Christmas time there will be the picture of the manger at Bethlehem. It is better to let the children have the picture before them during the telling of the story; by this means their attention is less likely to be dissipated. Perhaps the teacher has some *real* thing to show; baby seeds, that the children will plant, or pussy willow buds, and spring flowers, will be eagerly examined and talked about as the teacher leads the children to think of the needs of these lilies of the field and the Father in Heaven Who cares for all. Sometimes the wonder of Creation may be dimly revealed to the eager eyes in some "hairy-beary" caterpillar, silvery stickleback, slow-moving caddis or active tadpole. A handful of shells may introduce a talk on the deep blue sea and God's line of yellow sands. With a mirror or glass prism, the children may make "Light-birds on the wall," ere they hear how God said "Let there be light; and there was light."

It is most important that the baby teacher should overcome a natural diffidence and constantly attempt herself to draw on the black-board. The simplest scrawl will give delight to her uncritical watchers, and a drawing *built up* by "Teacher," assisted, if possible, by the children, will give a joy that does not attach to the finished picture "made" elsewhere. Thus the lesson proceeds with conversation, story, or drawing. The observant teacher will note when attention flags, will introduce opportunity for movement, *utilise* rather than *oppose* interruptions, follow the children's bent whenever the thought of the lesson permits, and guide the children's minds without their knowing that they are so led. When

the little arms and legs are getting cramped, some kind of movement must be provided. At times, under the guidance of a trained Kindergartner or someone who *really* understands the seriousness and significance of the kindergarten "game," the babies may act out the story they have heard or dramatically represent some thought that has been brought home to them. But this, though of the very highest value, is not always possible or advisable. Yet *movement* the babies must have, and that of a more varied description than a simple march to the words of some suitable hymn.

We may often prepare the way for the lesson itself or deepen its impression afterwards by means of the favourite kindergarten device of *finger-plays*, in which the children dramatically represent ideas by means

Finger Plays.

of movements with their hands, thus meeting the need for physical exercise and stimulating the children's imagination by connecting such exercise with definite and indirectly religious ideas. Such finger-plays are suggested in some cases in the succeeding series of lessons. These must be distinguished from the *action songs* of the day school. The movements should be the result of suggestion on the part of the teacher or spontaneous imitation on the part of the children, rather than of dictation. Teachers who are willing to dig beneath a sometimes rather involved phraseology will find a veritable mine of suggestiveness and stimulus in the songs, pictures, and commentaries of Froebel's "Mother's Book," published by William Rice.

In singing hymns, the babies will often enjoy "suing the action to the word," swaying like trees to the rhythmic music (and might we not do more in training

Action Hymns.

little children to appreciate the beauty of rhythm?), pulling the church bells, sowing the seeds, waving the palm branches, and reaping the harvest. They will, untold, imitate every action and gesture of the teacher with delight and profit, but such imitation loses half its value if it becomes a dictated compulsion from outside

rather than a loving expression of childish individuality due to the working of the natural instinct for imitation. We need to bear this in mind, as it is equally important to refrain from requiring such illustrative actions from boys and girls of nine or ten years old. The tactful teacher will watch for any indications on the part of the child of reluctance or shyness in performing actions which would have involved no awkward selfconsciousness at an earlier stage.

Possibly after some such movements as described above (though we must bear in mind that an *invariable* programme is a *mechanical* one), the teacher may collect the children round a table or large sand tray, and they will begin their "*expression work*," on the lines described in a previous chapter.

The same materials for self-expression as were suggested in the previous chapter for older children will naturally find an important place in the furniture of the **Materials.** babies' room. Possibly one large sand tray (large enough, that is, for every child to work at simultaneously) has some advantages over separate trays, and bricks (from Froebel's Gifts), will be found useful as an additional help to construction. It is better for very little ones to draw with chalk on blackboards, rather than with pencil on paper; and in this case the teacher's zeal must unobtrusively include the guarding of "Sunday frocks."

Perhaps the babies will draw the flowers or caterpillars at which they have been looking, make in sand the baker's oven, the field where the lambs played, the pond where the fishes swam, or build a house or farm or church to illustrate the lesson story.

Then materials are collected, the children's work respectfully preserved, and a moment of quiet ensues before the march out. Perhaps the teacher may say or sing :

Softly, now softly, hands are so still,
They have been working with right good will,
Now they are resting, now they are still.



BABIES' CLASS—SAND TRAY WORK.

[To face page 36.]



Then the babies march out and join in the closing exercises of the elder children.

What principles, then, must guide us in our treatment of the babies' lesson ?

Three principles we need firmly to keep before us :

I. The importance of trifles.

II. The imperative need of satisfying the love of movement in young children.

III. The religious significance of sense impression.

I. *The importance of trifles.*—Nothing that influences character is trivial ; and the little child is as a freshly opened flower, sensitive to the lightest breath of influence we adults often ignore or underestimate. The orderly march into the separate classroom, the quiet assembling in the ring, the hushed expectancy of folded hands, the fair apportioning of "turns," the deliberate change of feeling-tone implicitly suggested in the teacher's change of voice, the impressive showing or drawing of the picture at the right moment and under right conditions, the arrangement of the children so that all can see, hear, and do, the quick movement of treatment and subject as the teacher sensitively apprehends the children's mood : all these are details of the highest importance that make all the difference between the carefully planned and educative half hour and the casual and aimless "minding" of the babies.

II. *The imperative need of satisfying the love of movement.*—The babies will need more freedom and space and opportunity for movement than the elder children.

III. *The religious significance of sense impression.* We need to be constantly reminding ourselves of this important fact. We know that, for the adult, the whole pageantry of life is a solemn sacrament, "an outward and visible sign of an inward and spiritual grace." The value of

**Despise
not the
Day of
Small
Things.**

symbolism in some form or another has been recognised in every religious system. Those who prefer a severer

**Religious
Signifi-
cance of
Sense Im-
pression.**

simplicity of worship comparatively bare of symbol must remember that youth has its own cravings for form, for colour, and for movement. It is mainly through sense-impression that the child, in his tenderer years, must be led to desire and to rest upon the Spiritual. Love

is born in the baby's unconscious turning to the mother's breast. The sense of eternal beauty awakes in the dancing ball and vivid flower. The Spirit calls to him in the starlit sky, the mother's evening hymn, from the dim spaces of the church. Through form to spirit, from the outward to the inward, from lower to higher; so the child's soul expands and so must we help it to grow. Every hour the little child is gaining impressions through avenues of sight and touch and sound. Religion is nurtured by the humble servitors of sense. Through contact with the world around of nature and of men, the child discovers God, or perhaps, as some would say, awakes to what he has always known. We must not fear to look upon the humble origins of our highest and deepest beliefs.

To what religious ideas can the mind of the little child respond? We must caution teachers at the outset against

**The
Genesis of
Childish
Belief.**

the tendency to be too explicit and "definite" with *quite little* children. The opening soul is of so delicate and sensitive a fibre that it may be seriously injured by a clumsy word or casual act. Just because we realise the immense

potentialities and the glories of vision to be attained in the future we shall beware of over-pressure in the present. Premature development *now* may mean arrested growth in later years. Therefore we shall do well to look mainly to sense impression as the channel of divine illumination, and, when we attempt to put in words the great realities of spiritual experience, we shall best touch very gently,

sensitively awaiting the responsive moment, and even then restraining our expression, for very love's sake, in a gracious reserve. Through the sympathetic consideration of the lilies of the field, the fowls of the air, and all things bright and beautiful, we may lead the child to a consciousness of the loving Fatherhood of God. The realisation of Christ as Someone very kind and very wonderful will give birth to a love for the Saviour of the world. The indelible impression of the baptismal roll and the church font will be the germ whence may spring the notion of the Spirit's power. Continual references to what is being done in church and the occasional visit to the church itself will prepare them to understand "The Holy Catholic Church, the Communion of Saints." In the silent hour of prayer the little child is touching one golden link in the chain that binds the world about the feet of God. By-and-by we may hope this passive participation in a common act will develop into an active reaching forth to God of the child's individual soul in prayer. Froebel, the great apostle of the education of young children, has said that the work of education is to make the child conscious of a threefold relationship—with God, with Nature, and with humanity. We have already hinted that the child's realisation of his relationship with God is acquired both through the influences of his home and friends (humanity) and through the perception of the beauty, solemnity and order of Nature. A word or two must be said about the utilisation of this factor.

With little ones in the country our task is comparatively easy; under the gracious influences of Nature, it seems but a short step up to Nature's God. But with our town-bred mites, limited to pavements or at best to squares of grimy green and oblongs of blue sky, how, indeed, shall they dream of the Eternal beauty, on whom the vision of the earthly has so seldom shone? We can do but little to bring our town children into contact with the nature they were

meant to enjoy, but that little it is our religious duty to attempt. The bunches of flowers and leaves gathered by "teacher" on Saturday may look strangely pitiful and forlorn when clasped tightly in the little hot hand; but will they not wonderfully revive in water? It is not in mockery but in sober earnest that the little voices raise "Songs of thankfulness and praise" as they sing of the bright and beautiful things of which the teacher's loving thought has given them a glimpse.

The babies, as we have seen, need an entirely different course of lessons always based on *pictures* or on *things*, with more variety and elasticity of programme and greater scope for motor activities than is afforded to the older children. The treatment of such lessons can only be fitly undertaken in a separate book,* sometime, we hope, to be written by some earnest teacher who realises, (if one may adapt the phrase,) that "The Souls of the Babies are the Seed of the Church."

CHAPTER VII

THE TEACHERS AND THE TRAINING CLASS

In secular teaching, we have already awakened to the fact that every teacher makes many mistakes during his early and experimental stage, that the children often suffer through these mistakes, and that a course of wise training abbreviates this experimental stage and enables the teacher to profit by the experience of others as well as by his own. At present we have not realised the importance of training teachers to give religious instruction. Yet here mistakes are more fatal because of the finer nature of the work. Sad cases of failure and discouragement among devoted and well-

**Necessity
for
Trained
Teachers.**

* See Appendix I. for Syllabus of Babies' Lessons.

meaning teachers bring home to us the fact that it is not sufficient for effective teaching to be merely possessed of devotion and enthusiasm. Our Sunday School teachers, with the possible exception of those born "teachers by the Grace of God," as Professor Adams calls them, need help and training.

Teachers must indeed pass through the "experimental" stage, make mistakes and learn by them; but by experimenting under guidance, by availing themselves of the experience of other teachers, and by acquiring some knowledge of the theory of education, they may make fewer and less serious mistakes and minimise the ill results consequent on their ignorance.

The teachers' training class must be an integral part of our Sunday School system. Moreover, the distinctive work and character of the *infant* Sunday School demands a separate training class for the teachers of young children, and this class should be conducted if possible by the superintendent of the infants' school.

It should be held on some regular night in the week, preferably *not* on Sunday afternoon. After the closing of Sunday School, neither the superintendent nor the tired teachers are best capable of dealing with next Sunday's lesson, nor are they sufficiently removed from the present problems to judge of them calmly and wisely. Of course, circumstances may render a Sunday preparation class the only alternative to none at all.

But it will be objected: "It is difficult enough to get teachers under present conditions, and if we impose a weekly class on them we shall get fewer still." As a matter of fact our experience has contradicted this pessimistic view of things. The ordinary type of Sunday School gets few teachers at present because they are invited to so difficult a task.

Value of Training.

Training Class.

Time.

How to Supply Teachers.

They probably have the vaguest ideas of the workings of a child's mind, and they have no knowledge of ordinary teaching methods. They may even have no further knowledge of the Bible and Prayer-book than was derived in their youth from unenlightened instruction given perhaps in a Sunday School of an old-fashioned type. We receive them thus inexperienced and untrained, and usually confine ourselves to giving them a few words of encouragement with a book of lessons and putting them in charge of a class far too large for a beginner to manage. We aim at increasing the supply of trained teachers. The writer believes that this is best effected by having *young* teachers for the infant classes. Experience and culture are of course gifts which every superintendent would desire in his or her helpers—but in order to maintain a good supply of teachers, it will be advisable to look mainly to the elder classes in the Sunday School itself. Enthusiasm and readiness to accept guidance will do much to make up for lack of the experience and knowledge which riper years should bring. What we should aim at in our Sunday Schools is to *feel from the top to the bottom*. Continually we should be drawing teachers for the infants from our classes of bigger boys and girls. We must remember, too, that nothing binds the young man or woman closer to the Church than the bond of responsible work.

We would not under-estimate the valuable services rendered by Bible classes and guilds for older scholars, nor the affection and attachment created by them in the minds and hearts of the young men and women who attend them. But attendance at these classes should not end in a merely passive reception of spiritual and mental benefits; it should rather inspire the members to unselfish service and self-sacrifice for others, in passing on to their younger comrades some of the spiritual benefits they themselves have so richly enjoyed. "Freely ye have received, freely give." A Bible class teacher who has the interest of Church and

class at heart will be devoted and unselfish enough not to grieve, nay, even to rejoice, when his or her class is diminished in order to provide teachers for the younger children. These young men and women, or lads and girls, will be trained weekly to teach small classes of six or eight children.

In the training class, much will depend on the man or woman who is forthcoming for the work of superintendent.

The Superin- tendent.

If the church possesses in its congregation a trained teacher with a knowledge of Froebelian methods, she is the most suitable person to train the young teachers. She will give them some elementary instruction in child psychology, and will be able to offer them many suggestions for stories and expression work. Such a person, however, is not essential to the new reform movement in our infant Sunday Schools. What is essential is someone of sympathy and experience, able to tell a story well and to give wise hints to young teachers on questions of discipline. He or she must, of course, be interested in the new movement, try to see some other school at work on modern lines, attend some of the holiday training classes for Sunday School teachers that will assuredly be started in the immediate future, and, in all possible ways, come into touch with other trainers engaged in similar work.

What then is our aim in this training class, and what do we propose to do? The aim may be briefly summed

Aim of Training Class.

up as follows: (1) To give some knowledge of educational principles; (2) to stimulate direct observation of children; (3) to discuss questions of discipline; (4) to consider the material for next Sunday's lesson; (5) to decide on the best methods of treating this material.

Our *immediate* aim is perhaps to help the teachers to teach *next* Sunday's lesson, but at the same time we wish to put them in position of such educational principles as will enable them eventually to teach *any* Sunday's lesson. In

other words, we must endeavour to give them the rudiments of the art of teaching. The training must guide the teachers in such elementary problems of psychology as apply to education, *e.g.* how to arouse interest at the beginning of the lesson, how to sustain attention throughout the course of a lesson, how to make the facts live as pictures in the minds of the pupils, how to treat the subject-matter so that a dominant thought or feeling shall be aroused in the minds of the little ones as they listen. These results, at least with the majority, do not come by chance ; they are the result of a knowledge of the art of teaching. Such topics as "The value of Stories and how to tell them"—Attention—Imitation—Expression—Memory—Self-activity—"Naughty children"—may form interesting discussions, or classes possessed of greater educational advantages might study some simple text-books such as "The Point of Contact," by Patterson Dubois, "The Training of the Twig," by the Rev. C. L. Drawbridge ; "The Teacher and the Child," by H. T. Mark ; or Adams' "Primer of Teaching." The above topics of child psychology must be treated strictly in touch with life. Young men and women are more interested in the workings of their own minds than elders give them credit for ; and a "popular" exposition of the nature of "attention," for instance, may benefit both the teachers and the classes they have to teach. Side by side with the consideration of these educational principles there will be discussions based on the actual observation of children. It is fitting therefore that our training class should include a short talk on some topic of Child Study. Nothing technical is implied here, nothing more than a sympathetic observer of children would have discovered unaided. We want to encourage our teachers to *watch* their children, to differentiate between their characters so as to learn the best ways of dealing with them. In the training class the superintendent may discuss with the teachers *individual* children and their peculiarities ; this

will lead to discussions on discipline in general. It needs must be that offences will come. An eager boy will tend to interrupt the teacher's narrative with often irrelevant remarks. How may he be dealt with? Shall we be content to say "Be quiet" whenever an interruption occurs? Shall we enlist him on our side before the lesson begins, and if so, how? Who knows the boy in his own home? Is the interruption due to heedlessness, or want of interest, or to dissipated attention? How can we best satisfy his eager mind and still keep the lesson in our own hands? Alice Smith is constantly turning round during the lesson and looking out of the window. Is the lesson dull? Is Alice Smith dull? Has she been inattentive as a rule? Who has seen her attentive, and when and why? How may we bring her attention back again and not distract the attention of the others by spoiling the flow of our story? The training class can contribute collectively to the solution of these problems; even if no definite conclusion seems to have been reached the discussion will have been of value in stimulating observation and thought. Let the teachers be encouraged to express themselves frankly and openly. Many have younger brothers and sisters, and their experiences may be of value. Sometimes the superintendent may have made some sudden alteration in the previous Sunday's programme. For instance, he or she may have felt the children's interest flag and so have omitted or shortened a hymn. It is good for the teachers to hear the reasons for such deliberate alterations and to discuss the question of why the children's interest did flag at that particular moment. Were the physical conditions to blame? Was there a noise? Was the room hot? Or was the hymn really beyond the children's experience? Sometimes particular difficulties of discipline may form a starting point for more general discussions.

The next topic with which we have to deal in our training class is the coming Sunday's lesson. In the training

class, it is not possible to devote time to serious Bible study. The treatment of such topics as Biblical criticism and textual study must be dealt with in a separate class, where probably the Rector of the parish will be able to give help to the young teachers in grappling with those problems which will almost certainly present themselves to their minds.

**The
Lesson
for Next
Sunday.
Its
Material.**

In the training class, time does not permit of such investigation. It will be noticed that the succeeding course of lessons intentionally leaves on one side all question of authorship, source, or authority. Before we can reject or retain, or even criticise, we must be familiar with "the thing as it is"; therefore the sources for such Bible lessons as we have chosen are merely the printed pages of the Authorised or Revised Version, and our concern has only been with the adaptation of such material to the children we have to teach.

But the wonderful literature of the Bible with its Oriental setting and imagery needs much illustration and explanation for young teachers. To give local colour and background to stories often wearisomely familiar, the trainer, with a home-made tissue-paper relief map of Palestine or Jerusalem, may make the land and the book

**Back-
ground
and Local
Colour.**

somewhat more of a vivid reality to the young teachers. Let them sometimes model in plasticine an Eastern sheepfold, inn, tomb, etc., to deepen their own impressions and render them more effective in their work with the children. Show them pictures of Palestine and Eastern life. Form a Sunday School library of cheap and interesting books. All that adds life and interest to the lessons and to the class work is so much clear gain. Thus in the preparation of the lesson, our first task will be to examine our material, which has been previously selected by the trainer, and, as a preliminary, get rid of obscurities and difficulties

Then, with our subject before us, we proceed to the consideration of how it can be adapted to the children we are going to teach. The following topics will need our attention.

Its Treatment.

I. *The Teacher's Thought and Aim*, that is, what idea or ideas do we intend the children to gain from our story? To keep this in mind will give directness to our narrative. The idea we wish the children to gain will not as a rule be stated to them at all; they will gain it unconsciously through our own underlying consciousness of it.

II. *The Analysis of the Story*.—With our material before us we must decide how to *reduce* it within bounds if necessary, or *amplify* a too condensed account, keeping our underlying aim well in view. The knowledge of what to omit in word or event is a most important element in teaching. Let the teachers be encouraged to discuss the suitability of telling or not telling any doubtful portions of the story, suggest simpler phrases to take the place of more unusual ones, and, in as many ways as possible, let them develop the lesson themselves. The lesson should then be divided up into *Mental Pictures* (See Chap. III.) under short headings, such as the teachers may write on paper and bring to school with them if they wish. These mental pictures must be made as real and living as possible to the teachers themselves; they are the foundation stones on which the lesson story rests. We will take as an example a single Bible verse and try to visualise the pictures it contains, *e.g.* Mark vi. 33: "And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them and came together unto Him." "*Saw them departing*"; how did they know the Disciples were going? Had they seen the boat landed? Did children playing on the shore give the alarm, or were they seen from the streets of the town that sloped to the water's edge? "*Many knew*

Him ; Who would know Him ? Where and how might they have seen Him before ? How did they recognise the boat in the distance ? How did they show they “knew” Him ? Did they cry out ? What might they have said ? “*Ran afoot thither out of all cities* ;” how did they know where the Disciples had gone ? From what cities did they come ? How far away ? What did they look like when they were running ? Did they take off their sandals and gird up their loins ? And so on with the remaining phrases of the verse. Some such discussion as the above will form the rough material out of which a mental picture may be constructed ; numerous examples will be found scattered throughout the succeeding lessons.

III. *Point of Contact*.—The introduction to the lesson must next be thought out ; how shall we approach the subject with the children. What is the natural “Point of Contact” between the main idea of the lesson and the children’s “Circle of Thought” ? For instance, the baptism of our Lord might be prefaced by a talk about any baptisms that the children have seen. The lesson of kindness to animals contained in the story of Rebekah at the Well may be introduced by a talk on the drinking troughs and fountains that town children will have seen in the parks. Gardens and the work of the gardener may lead up to the story of the Garden of Eden. A natural point of contact for the building of Solomon’s Temple may lie in a discussion of what the children have noticed as to the building of houses. The presentation of our Lord in the Temple may suggest the children’s previous visits to Church. Easter Day may be introduced by a talk about Easter decorations and festivities, and we must not be shocked to find that a point of contact for the Easter talk may originate in associations with Easter eggs. Sometimes no special introduction will be needed other than a reference to last Sunday’s lesson. Illustrations of the above may be found in the lessons which follow these chapters.

IV. *Expression work*.—Having decided upon our introduction we proceed to the question of what expression work will be most suitable for the illustration of the story and how best we can help the children to express themselves. The baby class teachers will need an extra quarter of an hour for their own special requirements.

An interesting item in the training class hour will be the examination of such expression work as can be preserved from the previous Sunday. Drawings which would be meaningless scrawls to the ignorant adult become full of meaning and interest when explained by the teacher who has watched their production and been told their secrets. A collection may be made of the most interesting drawings, which, when annotated by the teachers, will form an attractive album with which parents and visitors to the Sunday School may while away the lesson period. Details of next Sunday's programme, discussions on points of organisation, etc., will close a full and interesting hour.

Thus prepared, the teachers will meet their classes on Sunday. The small number and convenient arrangement of children, the short period given to actual teaching, and the presence of the superintendent as a sympathetic helper, as much interested in teachers as in the children—all these things reduce difficulties of discipline to a minimum and make the teacher's introduction into the art of teaching a pleasure and not a pain.

After some experience those teachers who do not strongly prefer teaching little ones may be drafted on to classes further up the school.

The Connection of the Infants' School with the Upper School.

They will now be better able to cope with difficulties of discipline and with larger numbers; they can be left more to themselves in the preparation of the lesson, though for some time they will need help.

Will the teachers respond? From experience gained in several schools, and a knowledge of many more, we have no hesitation in saying that a school worked on these lines will never lack teachers. We often find on the contrary a difficulty in providing classes for all who volunteer to come, and this in spite of the fact that to all volunteers, the training class is *obligatory*. No one who has not attended the weekly training class should be allowed, unless under exceptional circumstances, to take a class on Sunday. Make the infant Sunday School *interesting*, make the training class *interesting*, and the teachers will most eagerly and loyally respond.

The Response of the Teachers.

We are not blind to the sacrifice that a weekly training class or a Sunday afternoon's labour entails on those who mostly work very long hours in the week, but this sacrifice is richly repaid by the joy which the service brings.

Occasional absentees, from illness or the unexpected and irregular claims of home, there must be. Here we are supplied with an additional reason for
Absentees. small classes; for two classes can, in the absence of a teacher, be merged into one without becoming unwieldy.

CHAPTER VIII

MUSIC IN THE SUNDAY SCHOOL

The importance of music in the creation of "atmosphere" can scarcely be overrated. We have realised in the accompaniments of our Church services how valuable an adjunct to devotion is to be found in vocal and instrumental music. But we do not do enough towards training our children on week days and Sunday to an ear and taste for all that is best and purest in

Music as a Creator of Atmosphere.

melody and song. Little children, earlier than we think, will appreciate and respond to really good music, if offered to them. Usually we give them inferior stuff and wonder later on at their lack of æsthetic appreciation. Fine and pure music which, for the young, must generally be associated with inspiring words, is a religious teacher whose influence we cannot measure; and of fine and pure music our young Sunday School scholars have so little. A hymn before and after school, played by a devoted but inefficient pianist—a “thin” voluntary played by the deputy organist at the children’s service—this is often the only musical pabulum we offer them. We need to make far more use of music in our Sunday Schools than we do, at any rate with the little ones.

It is wonderful to notice the effect of music on children; they respond so unconsciously but so unmistakably.

Music in the After-noon Programme.

The vigorous entrance march, played not too fast, with well-marked beat, simple theme and no “rallentandos,” will generate in the children a mood of briskness and order.

The change of music to a slower and softer tone and then to silence will change the “feeling-tone” of the children themselves, and it will not be necessary to call for “silence,” for the piano has “spoken,” and they have responded. The piano “speaks” so much more effectively, unobtrusively, and impersonally than superintendent or bell, that it is well in our infant Sunday School to minimise our orders “from the desk,” and let the piano, with its double chord, tell the children when to stand up and sit down.

While the chairs are being moved or any other slightly disturbing business has to be transacted, let the piano play softly and the atmosphere of quiet will subdue incipient noise and cover vacant pauses. In Mrs. Ormiston Chant’s “Golden Boat Songs,” will be found a quieting

song, which, with adaptation, can be sung by the teachers and children as the chairs and apparatus are moved.

Like the gently falling snow,
Softly we come creeping,
Lightly stepping as we go
Softly we come creeping.

* Tip toe, to and fro,
Softly we come creeping,
Lightly stepping as we go,
Softly we come creeping.

Sturdy boys of eight, with a delight in noise for its own sake, can be seen "tiptoeing" in their clumsy boots in response to the attractive lightness of the music.

Sometimes let the children sit quiet for a few minutes while some really good music is played or sung to them.

Listening to Music. Notice how long they can give consecutive attention to this, and never overstrain them. They must *enjoy* music from first to last. For instance, let them on one of the Christmas Sundays hear the Pastoral Symphony played, or listen while one of the teachers sings "There were shepherds abiding in the field." On Good Shepherd Sunday, let them hear "He shall feed His flock." In short, we should make as much use of music as we can. Children love music; tune and rhythm speak early to the childish soul. They love to *sing* rather than *say* "good afternoon" and "good bye" when they enter and when they leave Sunday School; they would sing more often perhaps in later years if we gave them more opportunities in youth.

All this, as we can see, lays a certain burden upon the Infant Sunday School pianist; and truly he or she is a very responsible person. We do not need in our pianist execution and skill so much as a sympathetic appreciation of and a response to the needs of children. The pianist needs to watch the children while he is playing, so as to adapt himself to their

The Pianist.

requirements ; therefore the position is no sinecure. It demands the entire time and attention, Sunday by Sunday, of one person to whose playing the children may become accustomed to respond.

The ideal children's hymn-book has yet to be written. Grown up people's hymn-books contain little that is appropriate to our Infant Sunday School, **Hymns.** though that little is often very good. Hymns for little children must be quite short, in an easy metre, free from difficult words, phrases, or inversions, simple and unified in thought, and if possible involving some kind of refrain.

Hymn tunes for little children should be simple in key and theme, free from difficult and unusual intervals, bright and cheerful in refrain, and within a very moderate compass. Such tunes are not easy to find. But doubtless, by searching various hymn-books, many excellent tunes can be found, which, on account of the unsuitability of their words, have escaped our notice. V. Appendix.

We must undoubtedly exercise a far greater discrimination in the choice of words suitable for children's hymns than we have done in the past. Often the hymns we have encouraged children to sing have embodied ideas beautiful and true in themselves but entirely beyond the range of normal childish experience. Normal children of seven do not regard the full and vigorous life they so enjoy as "The night of doubt and sorrow." They do not as yet look upon themselves as "Pilgrims to a better land," nor long to "Flee away and be at rest." They must take their part in building Jerusalem "in England's green and pleasant land" before they can be baptised into the longing for a better country "that is, a Heavenly." They are not normally "weary of earth and laden with their sin." In the ordinary consciousness of a child, *sin* plays but a minor part, and it is well that it should be so. They do not healthily count themselves as "worms of earth," or "miserable sinners" ; they scarcely "count"

themselves at all. Let us be strictly on our guard against religious experience before its time. Let us remember that premature development may often bring subsequent *arrested* development. "First the blade, then the ear"; "line upon line, precept upon precept." If we put into the mouths of children expressions that crystallise experiences beyond them, and rightly beyond them, at their stage of development, we are in danger of prematurely forcing on religious experiences for which they are not ready and from which there may afterwards be a reaction, or of encouraging them to rest in a verbal repetition without the corresponding feelings and experiences. A child is very literal. It belongs to the adult mind to realise that congregational singing and liturgical worship must cover the needs of *all*, and therefore cannot in every particular meet the needs of each; that we sing vicariously for our fellow-worshippers, or sometimes for ourselves with the aspiration after future experiences not yet vouchsafed to us. But the child, as we have said, is very literal, and therefore hymns should cover, in broad lines, childish experience. Of course, not every expression in every hymn will be entirely comprehensible to the little child, but nevertheless he should be able to grasp the meaning of the words as a whole. In all cases, it is a very safe rule for the infant teacher to decide never to *explain* what is really quite beyond the children's experience at a particular stage—rather to leave the words or ideas vague and undefined.

Let us consider what are the childish experiences that may fittingly find expression in the singing of the hymns. Primarily, the note of *thanksgiving* must be struck. The child rejoices, though often unconsciously, in the beauty of the earth, the wonderful air, his own vigour of limb, the care of father and mother, the comforts of home life. These must be brought to consciousness as the

**Thanks-
giving
Hymns.**

bond between the child and his Heavenly Father to Whom he will rejoice to sing "Songs of thankfulness and praise."

Hymns should be, for the little children, a *joyous expression of feeling*. Therefore the singing of them should be

Considerations in Teaching Hymns.

a pleasure and not a labour. They should be permeated with religious feeling, they are hymns not songs; they are, in most cases, prayers sung to God. As such, then, they must be treated. A quieting gesture every now and then will remind the children not to "shout."

Practice and repetition of hymns once learnt must strictly confine itself to what is possible without destroying either *atmosphere* or *pleasurable* interest. Our aim in Sunday School is not to teach singing nor to produce "a choir of well-trained voices." Children do indeed take a long time to learn hymns by heart; but the labour will not be ill-spent, if the words are retained in after years and we have been on our guard against sacrificing freshness of interest to musical and verbal accuracy. In our infant school, individual hymn-books, even if the children could read them, are far better discarded.

We wish the hymns we sing in Sunday School to be a real expression of feeling on the part of the child. Therefore we must see to it that before teaching or singing any new hymn, we arouse in the children a suitable feeling-tone. The idea crystallised by the words of the hymn must, by our aid, be present and living in the child's mind. Therefore it is well to preface the learning of a new hymn verse by an introductory hymn-talk to all the children together. Some examples of such hymn-talks are given in Lessons VI and XLIV. For instance, the teaching of the verse—

Introducing a New Hymn.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all—

might be prefaced by a short talk on the flowers and animals to be seen in country and town at the season when the hymn is sung. A bunch of flowers may fitly be the "text" for such a talk. To take another instance: we wish perhaps to teach a verse or two of the hymn "Now the day is over." The teacher might direct the children's attention to the evening time so soon coming on, and what they will do when they go home after school before they go to bed; she may then go on to speak of the darkening sky, the sun going to bed, all the children all over the land being put to sleep, afterwards all the fathers and mothers too. She may draw a brief mental picture of what "night" means and what happens then; "all the people in all the houses are fast asleep, all little children, all the tiny babies—all the doors are shut in the dark streets—out in the country the sheep and cows and weary horses are all fast asleep—the hens and chickens ruffled up on their perches—the birds on the tree boughs with their heads under their wings—not a sound stirring under the quiet sky." Then she may go on to tell of the wonderful miracle of renewal that is taking place in that silent time—how the active limbs of the children, who have been so busy all day, need rest, and in that rest gain health and strength and fresh vigour. "If we had no night, perhaps we should always want to run about and play, and our fathers and mothers would want to work all the time; and we should all become so tired—our eyes would be tired of seeing and our ears of hearing and our legs of running. So God made the day and the night so that we might rest and be refreshed."

Very often the hymn can be chosen to emphasise some thought in the lesson for the day and may either preface the lesson or follow it, as seems most suitable.

So much has been said in the previous chapters as to the importance of maintaining a reverent atmosphere before and during prayer time in Sunday School, that very few words will suffice here. Many of the remarks



OPENING TALK BY SUPERINTENDENT.

[To face page 56.]

made above with regard to hymns apply in the same way with regard to prayers. Prayers, as hymns, must deal with

Prayers. the experiences of child life. Let us beware of dulling the freshness of our exquisite Collects by forcing them too early on uncomprehending childish ears. Prayers in our Infant Sunday School should be short and simple in form and in close relation with the child's own life. It is often helpful, as inducing a quiet and reverent atmosphere, to let a hymn immediately precede a prayer. A few simple prayers for use in Sunday School are suggested below.

Opening Prayer.—Dear Father in Heaven, we thank Thee for making us Thy children and giving us so many good things. We ask Thee to help us to love and serve Thee better, through Jesus Christ our Lord. Amen.

Birthday Prayer.—O Heavenly Father, we thank Thee for the —— bright years that Thou hast given to this Thy child. We ask Thee to keep him (or her) in the years that are coming, through Jesus Christ our Lord. Amen.

Baptism Roll Prayer.—O Lord, who didst say "Suffer the little children to come unto Me," we thank Thee for our babies at home and we ask Thee to keep them ever in Thy love. Amen.

Collection Prayer.—Dear Father in Heaven, we ask Thee to take these our gifts of love and use them for Thy service, through Jesus Christ our Lord. Amen.

Closing Prayer.—

Now our school is over,
Father, hear our prayer,
Bless and keep our dear ones,
Safe beneath Thy care.

Help us all to serve Thee,
To be kind and true,
And keep a loving, tender heart
In all we say or do.

Prayer for Dedication Festival.—Dear Lord, we thank thee for this Church in which we worship Thee. Help us now to praise Thee with joyful hearts and minds, through Jesus Christ our Lord. Amen.

Prayer for Saint's Day.—O Lord Jesus Christ, we thank Thee for the bright example of Thy Saints, especially of St. ———— whose name we keep in mind to-day. Grant that we, with them, may give Thee loving service all our days. Amen.

The hymn "Gentle Jesus, meek and mild," may be learnt as an evening prayer.

COURSE OF LESSONS TO FOLLOW THE CHURCH'S YEAR

THE LIFE OF OUR LORD

I

FIRST SUNDAY IN ADVENT

ST. JOHN THE BAPTIST

Teacher's Thought.—To prepare for the thought of Christmas; to present St. John the Baptist as the forerunner of the Lord.

[Read St. Luke i. 5-23, 57-80; iii. 1-18.]

Introduction.—Print upon the blackboard the words “1st Sunday in Advent.” Draw the children’s attention to the *name* of the Sunday. Advent = Coming. What is coming? Christmas. What happened on Christmas Day? How soon is Christmas coming? In four weeks Christmas will be here; so there are four “coming” Sundays or Advent Sundays before Christmas Day. Let the children count them on fingers 1, 2, 3, 4, ending with Christmas Day. *We* know when Christmas Day is coming and what happened on Christmas Day so many years ago.

About the same time another little baby was born, who was to grow up and tell people about Jesus Christ.

I. John's Birth Foretold.—Tell of the old man Zacharias and his wife Elizabeth, who longed for a little baby. Then describe the day on which it was Zacharias' turn to pray to God in the great Church ; the sound of the music—the people outside in silent worship—Zacharias alone in prayer before the altar—the vision of the angel and the wonderful message. Learn *v.* 13 and 14 ; say them to the children, simplifying a few words ; omit the rest of the message, paraphrasing with some such sentence as : “ He shall tell the people about the wonderful little Baby Jesus, Who is coming soon from God.” Describe briefly Zacharias' doubtful question, and consequent dumbness. (Did he *write* the glad news for Elizabeth to read ?)

II. John's Naming.—At last the child is born to the joy of parents and friends. What shall be the baby's name ? Describe the “ Naming day ”—the gathering of the neighbours and their conjectures as to the name of the child. The service begins ; the little baby is taken in the arms of the minister who is about to call him by the name of his father Zacharias, when Elizabeth intervenes—“ No, he shall be called John.” The words of the Bible narrative are so vivid and telling as to need little amplification.

III. St. John the Baptist in the Wilderness.—So the little baby grew up without brother or sister, and when Zacharias and Elizabeth died, John (who was now a grown man) set forth into the country to preach to the people and tell them about the Lord Jesus. Describe his dress, his food, his manner of life—sleeping by night in the shelter of a bare rock while around him prowled the wild beasts, preaching by day near the great caravan road to the crowds of people who came to hear him. “ Be sorry, leave off doing wrong things, so as to be ready for Jesus Christ Whom God has sent into the world.” So rang the

burden of the great sermon against its background of bare rocks, with the woodman's axe sounding in the woods and Jordan's flood rushing along its stony bed. Tell how John baptised the people in the river, and so he was called *John the Baptist*. The elder children might be told of the different people who came to hear him, the questions they asked and how they were answered—(e.g. the rich people, the "rent-men," the soldiers). Make a vivid picture of John standing by the riverside and the people so impressed by his words that they came to ask him "Are you the Lord Christ?" Tell his answer.

Expression Work.—The river and the great cross-roads might be shown in the sand trays. Elder children might print the words "His name is John." Show Donatello's picture of St. John the Baptist.

Babies' Class.

Only the first part of this story, if any, is suitable for the babies. A picture of the church font, or a mother with her baby might be shown, and attention concentrated on our babies at home. A story might be told about the Baptism of a little baby.

II

SECOND SUNDAY IN ADVENT

BIBLE SUNDAY

Teacher's Thought.—To arouse some fresh points of interest in the Bible.

Introduction.—Have you a Bible at home? What is it like? Is it mother's? Have you one of your own? Have you looked inside it? Are there any pictures? Does mother ever read to you out of the Bible? It is a

big Book, isn't it? Nearly all the stories you hear in Sunday School come from that book, and there are many more that you have never heard yet. The most beautiful stories in all the world are in the Bible, and the most beautiful of all is the story of our Lord Jesus Christ. If we had not the Bible we should never know about Him. Ask which of the children can read. If they can, show them a Bible, and let them read a verse, *e.g.* Matt. xiii. 3. If not suggest that some day they will be able to read the Bible for themselves. Did you ever hear the Bible read in church? Talk about the big church Bible and the lectern, and how the clergyman reads two pieces out of the Bible at Morning and Evening Prayer, and says, "Here beginneth the first lesson, etc.," and how everybody in church sits still to listen. Sometimes people take their Bibles to church and read in them while the clergyman reads. Long ago in this country people had no Bibles of their own at all; even in church there was no big Bible for the clergyman to read. Many people had never heard any of the stories out of the Bible, because there were very few Bibles in the land, and those were written in a language that the people could not understand.* We are going to hear to-day what a good man did to help the people of England to read the Bible in their own language.

1. John Wiclif's Bible.—This man, called John Wiclif, was a clergyman in a little country church. He was very clever and learned and had a Bible of his own. He knew how to read it in Latin and Greek, and loved to read it to himself. But when he went into the cottages to see his people, he found that they had no Bibles at all, that they would not know how to read them if they had them, and had never heard the stories that we know so well. One day he thought to himself, "I will write the Bible stories

* The elder children might be shown some of the Latin words in our Prayer Book, such as *Te Deum*, *Venite*, &c., and be told that the whole Bible was once written in words like these, which the people in England could not understand.

in English for the people to read." So he began to work. Every day he sat at his desk and wrote and wrote. He was writing the most beautiful story in the world—the story of our Lord Jesus Christ. And as he wrote, he thought, "How they will love to hear it!" By-and-by it was finished; all the story of Jesus was written in English so that anyone could understand. Then Wiclif read it to his friends, and they could all understand it quite well.

II. How the People heard the Bible.—But still, there were many more people in England besides Wiclif's own friends, and Wiclif thought, "There are hundreds of fathers and mothers and children all over England who would like to hear the Bible; if I were to go to all the houses in one town and read the Bible to them, it would take a long while. I cannot go to all their houses." So his friends said, "We will go; send us." Then Wiclif and his friends made a plan, and this is what they did. The friends copied out some of the most beautiful stories from Wiclif's Bible on pieces of paper; then they folded up the papers, put them safely in their bags, took big walking sticks in their hands and started off all over the country to read the Bible to the fathers and mothers and little children. The friends travelled about in twos. When they reached a village, they would sometimes go to the piece of grass in the middle of it, and there they would stand and tell the people the stories out of the Bible, or read some of them from the pieces of paper they carried in their bags. Sometimes they went to the church and stood on the steps, and then read out of the Bible or told the people about the Lord Jesus Christ. Sometimes a farmer would come to them and say, "I have a large farm and a great many workmen, I know they would like to hear the Bible. Will you come and stay with me? In the evenings I will ask my workmen to come to my house, and you can read to them there." And they would say, "We will come gladly." Then every

night the farmer would call his wife and children and servants and labourers to leave their work and come in from the fields to his big room, and when they were all sitting down, one of Wiclif's friends would read to them out of the Bible. The people all sat very still to listen, for they loved to hear the stories. Once there was a poor man who lived in the country (in Lincolnshire) and worked in the fields. He had no Bible and had never heard its wonderful stories. Someone came to him and said, "Have you not heard the news? In Farmer Higg's house, all the workmen hear the Bible read every evening." "Where does Farmer Higg live?" said the man. "Oh, he lives many many miles away in Sussex." Then the poor man thought to himself, "I should love to hear the Bible read. I will go to Farmer Higg and ask him to let me be his workman so that I may hear the stories out of the Bible." Then he started off to walk all the way. It *was* a long way; it took him many days, and his feet got very tired and sore. At last he reached Farmer Higg's house about harvest time, and said to him, "Will you let me work in your fields in the daytime and come to your big room in the evening when the Bible is read?" And Farmer Higg said, "Yes, you may come." So the man came and so did many others, and they heard the wonderful Bible stories, and the one they liked best of all was the most beautiful story in the world—the story of our Lord Jesus Christ.

III. How Everybody had Bibles of their own.—Still only a very few people had Bibles of their own, though, as the years went on, more and more people had them. You see their Bibles were not like ours, they were all made up of writing, like copybooks, and it took a long while to write one of the very shortest stories. So Bibles cost a great deal of money and not many people could afford to buy them. (Let the teacher previously copy a verse on paper, and show it and the printed page.) At last God put it into the heart of a man to find out how to make

printed Bibles like this one. (Hold up your Bible.) And after that, the King of England said, "There shall be a Bible in every church for the people to read." So he had a big Bible—"so big"—(show the children how thick and large an old chained Bible used to be) put into every church. It stood on a table or a desk and it was fastened by a big chain to the wall in case anyone should steal it away. (If in the neighbourhood of the school there happens to be a Chained Bible, an occasion should be made to show it to the children.) And anybody who liked might go into the church and read the wonderful Bible stories, and the one they read most often was the most beautiful story of all—the story of our Lord Jesus Christ. Then more and more Bibles were made, great big ones like the ones in church, and little wee ones like mine, and now nearly everyone in England has a Bible of their very own, and I expect when you grow up, you will have one too.

Expression Work.—Let the children make a little book out of paper; the elder children can copy a verse from the teacher's Bible; younger ones can at least print BIBLE on the cover.

Babies' Class.

Show the children an illustrated Bible; go through the pictures with them, saying a little about all you can mention in the time at your disposal. They can realise that the printed letters are "about the pictures," and that the Bible is a wonderful story book. The babies might fold a sheet of paper into a little book and perhaps draw a picture inside it to illustrate one of the stories they have heard.

III

THIRD SUNDAY IN ADVENT**THE ANNUNCIATION AND BIRTH OF THE SAVIOUR**

Teacher's Thought.—A preparation for Christmas. Read St. Luke i. v. 26-38 and ii. v. 1-7.] Let the teachers model in plasticine an Eastern inn, to impress the closing scene more vividly on their own minds.

Introduction.—Last week we heard about St. John the Baptist. About Whom did he come to tell the people? About the Lord Jesus Christ. We are now going to hear how the Lord Jesus Christ came. He was the Son of God, but He was coming to live in our world, so He had to choose a home. God might have let His Son be born in some great nobleman's house, perhaps in the King's palace. His mother might have been some great lady—perhaps a Queen. But you know where the Lord Jesus Christ was born, and His mother was not a queen, but only a poor woman called Mary. We are going to hear to-day how it was that Mary knew she was going to be the mother of this wonderful little Baby, and how the little Baby was born.

I. How Mary knew.—Mary never knew she would be the mother of the Lord Jesus Christ until one day a beautiful angel came to her and said, "God is going to be very good to you—you shall be the mother of Jesus, and when He is grown up, He will be the Saviour of the world." Mary was very glad when she heard this, and she told Joseph, who was very glad too.

II. The Journey to Bethlehem.—Before Jesus was born, the king of the country where Mary lived gave an

order that everyone was to pay him a sum of money,* and so Mary and Joseph had to journey to another town called Bethlehem, in order to pay it. They set off, Mary perhaps riding on a donkey and Joseph walking by her side. After journeying for some time, they came in sight of the little town.

III. The Search.—Picture the arrival at Bethlehem—the search for a night's lodging—the crowded houses that force them to turn to the inn; then the disappointment there, the upper rooms engaged, the courtyard full, no place empty but a stable, “with the sheep and oxen standing by.” Mary was so tired that she was glad to rest even in the stable, and there, in the stable, the wonderful little Baby was born. Tell how she wrapped Him up and put Him to sleep in a manger, which was all the cradle He had, though He was to be the Saviour of the world. Only Joseph and Mary knew that Jesus Christ had been born; soon other people came to know, but only a few. Presently the king heard of it, and very soon some shepherds and some wise men. We shall hear how they heard the news in our next lesson.

Expression Work.—Let the children draw the stable or model the cave in sand. Show a picture of the Mother and Child, or of the manger at Bethlehem.

Babies' Class.

Tell the story very simply while showing pictures of the Baby in the manger, and the angel announcing the good news to Mary. Expression work as above.

* To be exact, Mary and Joseph went up to be registered for the purpose of *future taxation*.

IV

FOURTH SUNDAY IN ADVENT**THE SHEPHERDS AND THE
HEAVENLY CHILD**

Teacher's Thought.—To introduce the shepherds as the first people to hear of the wonderful birth ; to let the children feel the joy of the Christmas story. [Read St. Luke ii.]

Let the teachers make in plasticine, on a card, the rough model of an Eastern sheepfold, showing the four low walls, topped with thornbush, pierced by an arched door, and the low shed within.

Introductory.—Refer to last Sunday's lesson—the secrecy and humility of our Saviour's birth—we are going to hear to-day how the good news was first told.

I. The Shepherds.—Make a brief picture of shepherd life in the East, describe the probable daily life of the shepherds, pasturing the sheep by day, leading them to water, guarding them from harm, guiding them at night to the sheepfold up on the hills.

II. The Christmas Night.—Explain that in this country it is not so cold at Christmas time as it is with us. Then describe how on Christmas night the shepherds led their sheep up the grassy slopes, till they saw the walls of the sheepfold gleam in the moonlight and the door stand open wide. Let the teachers show their rough model of the sheepfold. Tell how the shepherds watched the sheep pass safely into the fold, closed the door, collected faggots, with which they lit a fire to scare away the wild animals, and lay down wrapped in their warm sheepskins, while one of their number, leaning on his shepherd's crook, kept watch beneath the stars.

¶III. How the Shepherds heard the Good News.—

Let the children feel through the teacher's voice and word and pause the silence of that midnight hour, before she passes on to tell of the sudden light, the glorious angel, and the swift and startled awakening of the shepherds ; then tell the joyful tidings of the angel in the words of the Gospel story, paraphrasing *beforehand* if necessary for the younger children, and then repeating the words of the original. Tell of the shepherds' joy and the angelic chorus. Let the children repeat the "Gloria in Excelsis." (It would be appropriate to introduce the first paragraph of the Gloria in the Communion office as part of the prayers for the day.)

IV. How the Shepherds saw the Christ Child.—

The music dies away—the glory fades—the shepherds talk together. "*Where* is the Saviour born?" The angel said "In Bethlehem." "Let us go there. Let us go now." Describe how they put their sheep safe inside the fold and came "with haste" down the hill-side in the darkness, guided by the lights of Bethlehem ; they enter the town, ask anxiously for the new-born child, are directed to the inn, enter the courtyard beneath the swinging lamp, and are finally guided to the dark stable. There they see the wonderful little Baby who is to be the Saviour of the world. Repeat v. 16. Then they return "glorifying and praising God for all the things that they had heard and seen."

Expression Work.—The children may represent the hills in sand, slips of paper will portray the sheepfold, and a small block of wood may stand for Bethlehem.

Babies' Class.

This story told simply is quite suitable for the babies ; but for them especially, and if possible for the elder children, a large picture showing the manger and the shepherds should be procured. Expression work as described above.

At the close of the lesson, while the picture is visible to all the children, one of the teachers or some of the elder children might sing "While shepherds watched their flocks by night, all seated on the ground," or selections from Handel's "Messiah" (*e.g.* the Pastoral Symphony and the Christmas recitatives) might be played and sung, while the children listen to "The Christmas Story in Music."

V

FIRST SUNDAY AFTER CHRISTMAS

THE PRESENTATION IN THE TEMPLE

Teacher's Thought.—To fill with meaning the story of our Lord's Presentation in the Temple. [Read St. Luke ii. 22-38.]

Introduction.—Does mother ever take you to church? When did you go? Do your brothers and sisters go? Did mother take baby to church to be baptised? Talk about the children's experiences of Baptisms. We are going to hear to-day how our Lord Jesus Christ was taken to church for the very first time when He was a baby.

I. The Journey.—Remind the children of Bethlehem, the place where our Lord was born and where Joseph and Mary lived while He was a tiny baby. When He was about six weeks old, Mary knew the time had come when she must take Him to the great church in Jerusalem and give Him to God. So one morning she took her little baby in her arms, wrapped Him up warmly (for it was early in the year), and went out of the house to find Joseph standing ready with a donkey on which she was to ride. Describe the journey in the cool air from Bethlehem to Jerusalem, Mary riding on the donkey with her little baby in her arms and Joseph walking beside her with his hand on the reins. At last a turn in the road brings them in sight of Jerusalem



VISITORS TO SUNDAY SCHOOL WITH BAPTISM ROLL BABIES.

[To face page 70.]

—they can see the big town straggling up the hills in front of them, the high walls and towers, and above all, shining in the sun, the great Temple church on the top of the hill of Zion. “Terrace upon terrace, its courts rose, till, high above the city, within the enclosure of marble cloisters, cedar-roofed and richly ornamented, the Temple itself stood out a mass of snowy marble and gold, glittering in the sunlight against the half encircling green background of Olivet.” (Edersheim’s *Temple and its Services*.) Describe how Joseph would lead the ass on which Mary and the Child rode under the city gateway, through the narrow streets, until they neared the narrow flight of steps that led to the great Temple church. Here he would stop, help Mary to descend, and tether the ass to a neighbouring house. Then Joseph and Mary, with the Baby held tight in her arms, would climb the long flight of steps until they reached one of the doors of the Temple and went inside.

II. **Simeon sees the Holy Child.**—Tell how Mary and Joseph would pray to God in the Temple and thank Him for sending them the wonderful Christ Child Who had come to be the Saviour of the world. Then the priest would take the Child in his arms and say a prayer over Him. People did not baptise little babies in those days, not until after Jesus Christ had gone back to Heaven. Then, as they were turning to go home, they noticed an old man, with a long white beard, who was standing still and looking at them. This man was called Simeon. Tell how Simeon had lived in Jerusalem for many years beneath the shadow of the great Temple, and how he often climbed the steps to say his prayers within its walls. He knew God was going to send His Son Jesus Christ to be born a little baby, but he did not know when that would be. So every day he prayed that this wonderful Baby might come. At last he grew very old; it took him a long while to climb the steps of the Temple, but he never ceased to hope and pray that the little Baby Jesus might come. It seemed as if

he knew he would see Jesus before he died. It was this old man who was standing and looking at Mary and her Child. Directly he saw Him, he thought to himself, "I know that is the wonderful Child Jesus Whom I have prayed to see." So he stepped forward, and held out his arms for the Child. Then, while Simeon was holding the Baby Jesus, he felt so happy that he began to sing to God and thank Him because he was so glad to have seen Jesus. We still sing his hymn every Sunday evening. Repeat the *Nunc Dimittis* to the elder children. Then Simeon told Mary that this little Baby was going to be the Saviour of the whole world, and he put the Baby back in her arms, and went to his home gladly, for he said, "Now I can die in peace." (Verses 34 and 35 are too difficult to paraphrase other than as above.)

Expression Work.—Let the children build the great Temple church in cubes on their sand-trays.

Babies' Class.

Introduce the lesson by some such talk as the following : "Does mother ever let you hold baby? How do you hold him? Let us pretend to rock baby to sleep in our arms—let us walk about and carry baby in our arms. Let us take our little babies to church. First let us wrap them up warmly. Now let us walk to church with them in our arms. Now let us sit down quietly without waking them." Describe to the children the Baptism of a little baby, this being more suitable than the story of the Presentation of our Lord.

VI

“EPIPHANY” SUNDAY

(THE NEAREST SUNDAY TO EPIPHANY)

THE VISIT OF THE WISE MEN

Teacher's Thought.—To make this story in our Lord's infancy *vivid* in the children's minds; (in later years other aspects of the story may be emphasised, *e.g.* the missionary idea, the following of an ideal, etc.)

Hymn Talk.—Place upon the board a silver star, or hang it up where all can see.

Do you know why we have a silver star in our Sunday School to-day? It is Epiphany Sunday—“Star” Sunday. We are thinking of a very beautiful star that shone one night very long ago. Have you seen the stars at night? Talk with the children about the stars—the fixed twinkling stars and the great glorious planets that move ever so slowly across the sky if we are awake to see. Sometimes when sailors are out in the dark on the sea, the stars tell them how to find the way, and long ago a beautiful star told some Wise men a wonderful piece of news. Talk about what the star told them.

Teach.—Wise men from the East

Trav'ling from afar,
They are seeking Jesus,
Guided by a star.

Children of the West,
Helpless as we are,
We are seeking Jesus,
Guided by His star.

Simple folk and wise,
Folk from near and far,
All shall come to Jesus,
Guided by His star.—M. M. P.

(Tune, “Gott ein Vater.” No. 600 in *English Hymnal*.)

OR

“ Every night, every night,
Stars that shine and twinkle bright
Tell of that great Star that glowed,
Guiding Wise men on the road ;
Leading to the Child aright—
Christmas night, Christmas night.”

(*Song Stories for the Sunday School.*) P. and M. Hill.

• [Read St. Matt. ii. 1–12.]

Introduction.—Very little needed after the hymn-talk. The story is going to be about some Wise men, who lived a long while ago in a distant country—so long ago that they had never heard of Jesus Christ. They knew that God was going to send a wonderful little baby into the world, but when or where they did not know. Every night they watched the stars and tried to find out what they could learn from them, and wondered when this glorious thing was going to happen. Give the children any possible notions as to the importance of “astrology” in those days.

I. The Wise Men see the Star.—Picture their earnest watch under the starlit sky till one night the wonderful star was seen—what the star told them—how it moved—their resolve to follow it and find the Saviour.

II. The Journey of the Wise Men.—The harnessing of the camels—(bells—saddle-bags)—the loading of the camels with provisions, clothes, and gifts—the journey by night following the star. Daytime, the star faded and the resting with the camels tethered in the shade of the hasty tent. Night time and again the star—and so for many miles and days. (Show a picture of camels if possible.)

III. The Arrival at Jerusalem.—The lights of the city seen from afar—the star stops—the entrance of the Wise men and their question—(use *direct* quotation wherever

possible)—the rumour in the busy city streets rising at last to the Palace gates. “What King of the Jews?” “And *where* is He born?”

IV. Herod and the Chief Priests.—The hurried calling of the Sanhedrin—the consulting of the great sacred roll of the law—the answer to the King—(Look at the Rabbis in Holman Hunt’s “Christ in the Temple.”)

V. Herod and the Wise Men.—Describe the secret message and meeting, the King’s questions and their replies—use *simple* but *vivid* language—tell of the King’s cunning command, but pass over it quickly.

VI. The Journey to Bethlehem.—The Star once more—the evening ride down to Bethlehem—(look up the geography of the place to get vividness)—the arrival at the village—the stopping of the star—the question again.

VII. The Search Rewarded.—The Wise men’s worship and offerings—“The first Christmas presents”—describe the gifts in simple language, but do not attempt the symbolism at this stage.

VIII. The Dream of the Wise Men, and their joyful return.

Expression Work.—In sand trays, let the children make the hills round Jerusalem and Bethlehem, and trace the Wise men’s journey. (Sticks or matches to represent the Wise men, and blocks of wood to represent towns.)

Show a good picture of the arrival of the Magi if possible—*e.g.* Burne-Jones’s Oxford tapestry.

Babies’ Class.

Show a silver paper star hanging up in the room. Talk about the stars as above. “Let us close our hands and look up at the light through our fingers; we can see little stars shining.” Let the children each come and put a little star in chalk on the big blackboard and then one put in a

golden star—"The Star." Sketch in the roofs of the houses. Then tell the story very simply and afterwards illustrate with a big sand tray as described above; let one child trace the journey of the three Wise men, while another moves over the tray the star they are to follow. If preferred, let the children draw the star or freely illustrate.

VII

FIRST SUNDAY AFTER EPIPHANY

CHRIST IN THE TEMPLE

Teacher's Thought.—To make vivid one of the early incidents of our Lord's life. [Read St. Luke ii. 41-52.]

Introduction.—Remind the children of last Sunday's lesson—how we heard a story about Jesus Christ when He was a little baby—how the wicked King Herod had tried to kill Him and how Mary and Joseph had taken Him for safety into another country. After the King died, Mary and Joseph brought Jesus back and they all lived together in a village called Nazareth among the hills.

I. Our Lord in Nazareth.—Picture our Lord's home in Nazareth—probably a two-roomed house with clay floor; the outer room a shop where Joseph sawed and planed and made tables and boxes for the village people and yokes for their oxen; the inner one where they all slept and Mary made clothes for her husband and child, or ground corn to make bread. There Jesus grew up into a boy. It would not be out of taste to imagine how He must have helped Joseph in carrying and sawing the wood in the carpenter's shop, and how He would have fetched water for His mother from the well outside the village, or helped her fill the lamp, or light the fire, or grind the corn. In the summer

they probably all slept in a wicker arbour on the flat roof, from which they could look on the hills around. Then perhaps Jesus played games in the big market-place with the other children, or wandered with them over the wooded hills and watched the birds and the flowers in the spring time. I think even when Jesus was quite a little boy, everybody loved Him. He was always ready to run errands for His mother and to help her in every way He could. All the other children, I think, would run to Him when they were hurt or frightened, and I am sure He would always have made peace where there was any quarrelling. Even boys and girls older than He was, seemed to look up to Him and make Him their leader, for they felt there was something mysterious and wonderful about Him, though they did not know yet that He was going to be the Saviour of the whole world.

II. *The Journey to the Temple.*—Every year Joseph used to travel up to Jerusalem and go to service in the great church where Jesus had been taken when He was a little boy. When Jesus was twelve years old Joseph told Him that He was now old enough to go too. So about Easter time they all made ready. It took several days to go from Nazareth to Jerusalem, and a great many people were travelling with Jesus and Mary and Joseph. Picture the start early one morning: the donkeys led out with green branches fastened to their bridles, the baggage oxen with flower-wreathed horns, and the camels with their bright trappings and jingling bells. Then tents, pots and pans, food and clothes and all the necessities for the journey are placed on the backs of the animals, the women are to ride and the men and boys with their sticks in their hands walk on foot. The procession winds down the village street, while all who are left behind come to their doors to watch it go. Singers go before and after, and all the people as they journey sing hymns. At midday they halt beneath the trees to rest,

and other companies from distant villages join them. When the sun goes down another halt is made, perhaps near a well; the women dismount, unpack the baggage and prepare a meal, while the men put up the tents and children run for water from the well or collect sticks for the fires. Then after all the animals have been turned out to feed, and all the people have had their supper, they close their tent doors and sleep, and Joseph and Mary and Jesus are sleeping too.

III. Jerusalem and the Temple.—Tell how after many days the caravan comes in sight of Jerusalem and the people can see the great Temple church upon the hill of Zion gleaming in the sun. Many of the children had never seen a great town before, and it was like a beautiful dream. Tell how the people would halt outside the city for the night, and again Joseph would put up the tent and Mary get ready the meal and again they would all shut their tent doors and go to sleep. Then next day they left their tents and went through the streets of Jerusalem, and Jesus went to service in the great church for the first time. He must have loved this great beautiful church, for He knew God was His Father, and this beautiful church was God's Own House. After service, they all had supper in a room in one of the houses in Jerusalem. Each day they would wander about the streets of Jerusalem and go to service in the Temple.

IV. The Journey Home.—At last it was time for them to set off home again. Repeat the preparation for the start as described above. All were now ready, and the people began to move home. But that night, when the halt was made for the night and Joseph put up the little tent, Mary looked out in vain for her Son. They knew how everyone loved Jesus, and at first they thought, "He is with the other people." Then they began to be anxious; they went to the tents near and asked "Is Jesus here?" But He was not there. Then they sought Him anxiously among

their relations: "Is Jesus here?" they asked at every tent door in the quick-gathering gloom, but no one knew where He was. There is much condensation in verses 44 and 45, and we must try to get a great deal from them.

V. The Journey back to Jerusalem.—Picture Joseph and Mary taking the next step and now searching among, not kinsfolk, but acquaintances; then the packing up of the tent and baggage as soon as it is light, and the sad and anxious journey back alone to Jerusalem, "seeking Him," asking all whom they met, "Where is Jesus?" Picture the arrival at Jerusalem, the crowded streets, Mary and Joseph making their way with difficulty through the throngs of holiday-makers, the fruitless search for three long days through streets and alleys with the same question on their lips, "Where is Jesus?" Then, on the third day, God sent a thought into their minds, and they said, "Let us go and search in the great Temple church. Jesus may be there." So they climbed the steps and entered by the Beautiful Gate.

VI. Christ in the Temple.—They saw a little group of priests on the Temple terrace. Wise old men with long white beards were sitting there, and young men with kind dark faces; a few children had gathered near to listen, for all eyes were fixed on one little figure in the midst, the child Jesus. He was talking with these wise old men and asking them questions about God, His Heavenly Father. The Priests asked Him questions too, and He gave such wonderful answers to them that "all that heard Him were astonished." When Joseph and Mary saw Him, they were full of wonder and awe, and Mary said to Him gently, "Son, why hast Thou left us? Behold, Thy father and I have sought Thee sorrowing." But even while she said this she felt He was no ordinary son, and remembered that He had come straight from God. Then Jesus said to her, "Why did ye seek Me? Did you not remember that I was God's own Son and must be already in My

Heavenly Father's House and learning to do My Heavenly Father's business?" Then Mary understood; and Jesus went back with them to the home in Nazareth to live with them for a few more years before the time came for Him to go out into the world to do the work the Heavenly Father had given Him to do. Everyone saw that He was growing more wise and good every year.

Expression Work.—Show Holman Hunt's "Christ in the Temple." Let the children make with matches and paper a little tent encampment on their sand trays.

Babies' Class.

Remind the children of the little Child Jesus in the manger and His first coming to church. Then picture something of the Child's life at Nazareth, with special reference to Joseph's trade. Let the children imitate the actions of the carpenter, sawing, planing, hammering, etc., and build the carpenter's shop with bricks in their sand trays. Millais has painted a delightful picture of "The Carpenter's Shop;" Tissot also has a picture of rather a different type.

VIII

SECOND SUNDAY AFTER EPIPHANY

THE BAPTISM AND TEMPTATION OF OUR LORD

Teacher's Thought.—Our Lord as our Helper. How He got ready for the work. [Read St. Matt. iii. 16, 17 and St. John i. 29-34 and iv. 1-11.]

Introduction.—Who has seen little babies being taken to church? Why were they going? Describe very simply what the children would see at a Baptism service, making

special mention of the font, the Godfathers and Godmothers, and what the priest does to the little baby. Omitting the Baptismal promises, explain simply that the Godfathers and Godmothers promise they will take care of the little child and tell him about the Lord Jesus, and then are told to name the child. Repeat the Baptism formula to them, "I baptise thee in the Name," etc. We have all been baptised, so have our fathers and mothers, and so have their fathers and mothers, and so has everyone for very many years—ever since our Lord Jesus Christ lived on the earth. Ever since then the little babies have been baptised and given to God by their fathers and mothers. And Jesus Christ was baptised too, but He was baptised when He was a grown up man. He was not baptised in church but in the open air; not in a stone font but by the banks of a river. We shall hear to-day how He came to be baptised and gave Himself to God.

I. Our Lord's Baptism.—Refer to St. John the Baptist as described in the previous lesson, in his strange dress, preaching to the people by the banks of Jordan, and telling them of the Saviour who was yet to come. Picture the crowds of people who daily pressed to the river's edge to be baptised, and John standing there day by day. He was waiting for the Lord Jesus. God had told him that Jesus would come, and that something very wonderful would happen when He did come. So John waited and one day Jesus came to be baptised like all the other people, and as John was baptising Him, he saw the heavens open, the Holy Spirit descending like a dove, and heard the words, "This is My Beloved Son in Whom I am well pleased." The children will understand enough of this to realise that something wonderful happened, and that God told John that Jesus Christ was going to be the Saviour of the world. Now Jesus Christ knew that He was going to be the Saviour of the world and do a great work, so He

had to get ready for it. He must go away and be quite alone with God for a little while.

II. **Our Lord in the Desert.**—Read some description of the arid region on the western edge of the Jordan valley,* and with the geographical background in your mind, picture something of the life our Lord led during the forty days—in the daytime under the burning sun with very little to eat; at night “Stones His pillow, earth His bed,” “among the wild beasts,” beneath the stars, and all the time, alone with His Heavenly Father, thinking about the great work God had given Him to do.

III. **The Temptation.**—Then, after a long while, when Jesus was very tired and very hungry, the devil came to Him and tried to make Him do wrong things. Jesus had had no food; but He knew the Heavenly Father would send Him some if He waited. The devil knew that Jesus could make even the stones that lay on the ground into loaves of bread if He liked; so he said to Him “Do not wait till God gives You bread; turn these stones into bread Yourself.” But Jesus said, “No—I will wait till God gives it Me.”

Then the devil tried again. We know that if we have to run across a road with a message for mother the holy angels will take care of us and keep us safe. But we must still look very carefully to see if any cart or tram is coming; and we ought not to run across roads when we are told not to do so. The devil took Jesus up on to a very high tower and said, “You know God will take care of You—throw Yourself down. And then all the people will think You so wonderful that they will be sure to listen to what You say.” But Jesus said “No.” The devil tried again. He took Jesus up to the top of a very high mountain and showed Him towns and palaces and beautiful things of all kinds. “I will give You all these,” he said, “if You

* See Smith's *Historical Geography of the Holy Land*.

will kneel down to me and do what I tell You." And Jesus said "No," the third time, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

So the devil knew that he could never make Jesus do anything wrong. He went far away and God sent a beautiful angel from heaven to comfort the Lord Jesus. Then our Lord left the desert country. He went back to His own land to begin His great work, for He was full of love for the people, and in the desert He had planned how He could help them.

N.B.—The subject of the Temptation is really beyond the conception of children under eight years of age. Children of eight and nine have sufficient experience of life to know what a "tempting voice" means and to be interested in discussing questions of conduct. The incident is treated here to give completeness to the series of lessons on the life of our Lord, and because of its associations with the season of Lent. It is best to omit the third "mental picture" in any detail with younger children and concentrate attention on the Baptism and the fact that our Lord had to "get ready" for the work He was to do. One's taste and feeling recoil from any paraphrase of the actual words of our Lord, but it seems inevitable in this connection; perhaps it would be better not to use "direct speech" in reporting the conversation.

Expression Work.—Place upon the blackboard a picture of a dove, and let the children draw it in white chalk on brown paper. Elder children may print the words uttered on the occasion of our Lord's Baptism.

Babies' Class.

A child must have a clear idea in his mind as to what are the characteristics of a dove before he can feel any appropriateness in the dove as a symbol of love and the Spirit of God. So on this Sunday, "Baptism" as a concrete

fact having been made familiar to the children on a previous Sunday (see Lesson V.), the teacher may centre her talk upon some interesting picture of doves or pigeons. After a finger play on the pigeon house, to be found in almost any kindergarten book of songs, the teacher may tell briefly the story of Noah's dove, Gen. viii. 1-12, laying stress on the making of the boat, the saving of the animals, the raven, "so glad to be free that it flew far away," and the return of the faithful dove. For expression work, the children might cut out in white paper the picture of a dove previously drawn for them by the teacher.

IX

SEPTUAGESIMA

THE MIRACULOUS DRAUGHT OF FISHES.

Teacher's Thought.—The Lord our Helper ; how He helped His friends. [Read St. Luke v. 1-11.]

Introduction.—Talk about our little friends, who they are, what we like to do for them—(talk to them, tell them all we are doing, share things with them, help them if they are in trouble and expect them to help us).

Speak of our Lord's friends ; twelve special ones ; who they were, the work they left to follow Him.

(1) What they tried to do for Him. Describe briefly the work they helped in (lending their boats, buying bread, telling people about Him, etc.).

(2) What He did for them, always teaching and helping them. The story to-day is about how Jesus Christ one day helped His friends when they were in great trouble.

I. The Four Fishermen.—Peter, Andrew, James, and John ; (a) describe their life as fishermen, the cottages on the

side of the Great Lake, the daily watching of wind and weather. (b) The evening preparations for fishing in good weather ; the boat launched, nets piled, lantern slung at boathead, the splash of the oars in the dark or unfurling of the sail, anchorage in deep water, the nets let down with their leaden weights, the watching and waiting in the dark, the pull on the ropes, the draught of fishes and the voyage home in the early morning. (c) Then tell of the fishermen's tramp with their baskets of fish up to the market-place, and the long hot hours of waiting till the fish was sold and they might joyfully return to their homes. (d) Their occupations in the day or in bad weather, washing or drying their nets on the shore or grassy slopes, weighing them down with stones, or mending them, the boats meanwhile drawn up high and dry on shore.

II. The Fruitless Toil.—One night they got ready to go fishing. Recapitulate the preparations described in I. Tell of the fruitless watching and waiting all through the long night and the sad voyage home with empty nets, with the thought of the folk at home hungry.

III. Morning.—The two ships standing by the lake, the fishermen washing their nets ; the crowd on the shore " pressing " upon our Lord, His request, and preaching to the people from the ship. Yet all the while He knew His friends' trouble and meant to help when the people had been helped first.

IV. The Wonderful Draught of Fishes.—The end of the sermon, the command and the disciples' obedience, the row in the sunshine to deep water, the sinking of the nets, the pull on the ropes, the gleam of the fish, the call for help to the other friends, and the joyful home-coming with the Lord their Helper.

Expression Work.—*Drawing* : the lake, boats, nets, etc. or *Sand*. The children can make the lake and fold a paper boat to sail on its waters.

Babies' Class.

Introduce the story by some such questions as the following :

Who has seen a boat ? If we were in a boat how should we row ? Let us make believe to launch our boat, row, unfurl the sail, pile our nets, let them down, draw them in.

Finger play :

I push my boat away from land,
(*Palms together, open slightly above*).

Two fishermen inside it stand.

(*Raise thumbs*).

They sail away to waters deep,

While other people are asleep.

They sink the anchor in the night,

(*Drop little finger*).

The great brown nets drop out of sight.

And when the great brown nets are full,

The fishermen to land may pull.

Homeward they go, their labours done,

Ere other people see the sun.

Tell the story of the Miraculous Draught of Fishes very simply.

Model the lake in sand and put in two paper boats, the houses, the market town, etc.

X

SEXAGESIMA

THE PARALYTIC MAN

Teacher's Thought.—Our Lord our Helper ; how He helped the paralysed man. [Read St. Luke v. 17-26.]

Introduction.—Refer to the previous lessons—whom did our Lord help, and how? Tell how busy were His days and how many were the people He helped. Sometimes a blind man came to Him, and went away seeing; sometimes a cripple was made straight. All in sorrow, all in sickness, came to Him for help. Even little babies were brought in their mothers' arms. But there was one poor man who could not come; to-day we are going to hear how he was cured too. [It is not necessary to use the word "palsied," say briefly that the man could not use his limbs or move without help.]

I. The Palsied Man.—Describe his monotonous life in the dark Eastern house, lit by so small a window—the long hot hours spent in aching stillness on his couch, as he lay unable to turn or to raise himself without assistance, listening to the steps and voices in the sunny street. Refer very simply (certainly with older children) to the man's pain of mind. "He had done something wrong and was miserable because he did not know whether God had forgiven him." (Even young children know what it is to be miserable until they are forgiven.) Tell of his four kind friends, and how they used to visit him and tell him what they had seen in the beautiful and busy world outside.

Sometimes they would lift him on his couch and carry him into the courtyard of the house, where he might rest in the shade of the verandah and watch the white clouds sailing overhead in the blue sky.

(It would be helpful for the teachers to make beforehand a simple model of an Eastern house in plasticine, showing the central courtyard and the overhanging verandah. Such a model can be easily obtained, and the imitation of it by the teachers would greatly aid in impressing the construction of an Eastern house on their own minds, and therefore indirectly make their stories more vivid to the children.)

II. The Man hears of Jesus.—One day the friends

tell him of the Great Healer and what He has done for other sick people. "If He would only make me well!" the crippled man thinks. "But I cannot walk."

III. The Friends' Plan Proposed.—The four friends consult together, plan to carry the cripple to Christ when He is next in their town, and finally tell the sick man of their intention.

IV. The Sick Man's Journey.—The possible day arrives, the four friends take up the bed on which the cripple lies, lifting the corners by strong cords, and gently carry him out of the house. Picture his wonder and strangeness in the sunny street—the crowded thoroughfare—the people all hurrying one way to the house where the Lord Jesus is known to be.

V. The Thronged Courtyard.—Picture the crowded street and the difficulty of progress with the sick man's litter; his arrival at the entrance to the courtyard to find the way blocked and the courtyard thronged. Within the friends could see the Great Healer surrounded by the multitude. For a moment they might well despair.

VI. A Fresh Plan.—"He *must* be cured; we will try by the roof." Describe how carefully they would ascend the outside staircase, make their way along the flat roof and look down into the crowded courtyard below. Then they began to pull up some of the roofing of the verandah, and kneeling down lowered the sick man into the courtyard below.

VII. The Strange Interruption.—Stop for a moment to picture the scene in the courtyard itself. Our Lord the central figure; men, women, and children crowding close around Him not to miss the lightest word. Suddenly, they hear the sound of breaking wood; all look upward and see anxious faces looking down from the verandah roof, and someone on a bed being lowered into their very midst. Right at the feet of Jesus lies the palsied man on his bed, and all the people wait and wonder.

VIII. **The Miracle.**—"Son, be of good cheer!" It will be best, certainly for the younger ones, to paraphrase our Lord's words into simpler language; perhaps the absolution should be omitted for the youngest classes. The unhappy altercation on the subject of forgiveness had better be omitted altogether. "Jesus knew that the sick man was very sorry because he had done wrong, so He made him feel quite happy before He made him well." Give the command, "Take up thy bed and walk," in direct speech; picture the joy of the man's intruding vigour and happiness of his friends, and his joyful home-coming.

Expression Work.—Free drawing.

Babies' Class.

Refer to the march into the baby room and how the little feet kept time with the music. A short time ago they were not strong enough to walk. Talk about the babies at home and their attempts at walking and standing upright. "Our legs are strong enough to stand alone. Let us stand, walk, stretch our arms, clench our hands, etc., to show how strong we are." Let the little ones glory in their strength and move freely about. Babies, like the palsied man, find it hard to "be still." Tell the story of the poor lame man who was carried by his kind friends to Jesus to be made well.

Then let them build the house in the big sand tray, and show the road along which the man was brought. The construction of an Eastern house is obviously beyond them; they will, in spite of our efforts, continue to think the friends tore up a sloping slate roof.

XI

QUINQUAGESIMA (HOSPITAL SUNDAY)**THE RAISING OF JAIRUS'S DAUGHTER**

Teacher's Thought.—(a) To present our Lord as our Helper ; how He helped Jairus's little daughter.

(b) To interest the children in the hospitals. [Read St. Luke viii. 40-56.]

Introduction.—What is to-day called ? Hospital Sunday. What is a hospital ? Why do people go there ? Be prepared to devote some time to the children's own experiences of hospitals ; be sympathetic, while keeping to the point and maintaining a watch on the time. Describe a visit to a ward (go to a hospital if you have never been), talk about the appearance of the ward, the nurses, doctors, beds. Speak of convalescent homes in the country. Throughout the idea of a hospital must be not "a place where people go to be ill," but "a place where people go to get well." How can we make children in the hospitals happy ? Let children suggest ways—draw attention to the special collection that will be taken throughout the land to-day. Where does the money go and what does it do ?

When our Lord Jesus Christ lived on earth, there were no hospitals for sick people to go to ; there were very few kind doctors, and the doctors did not know nearly as much as they do now. We are going to hear a story to-day of a little girl who was so ill that none of the doctors could make her better.

I. Jairus's Only Daughter.—The child of twelve years old, the joy of the father and mother. The word "ruler of the synagogue" must be explained, if used. "He used to read the Bible and say the prayers in church" ; compare his work to that of a Churchwarden or Sidesman. Describe the illness—the calling of the doctor—the nursing and

watching—and the failure of hope. Then tell in direct speech a conversation between father and mother, in which they decide to go and “tell Jesus.”

II. The Search for the Master.—Let the teacher refer to v. 22 to see how the ruler must have hastened through the streets of the town only to find the Master far away on the other side of the lake.

III. The Scene on the Shore.—Picture the waiting crowd with their varied wants, Jairus among them, standing on the shore ; the sail in the distance, the familiar boat, the well-known Figure, and Jesus is with them again.

IV. Jairus's Request.—The Gospel narrative moves quickly, giving the hearer an impression of the anxiety and impatience that Jairus must have felt. Tell how Jairus made his way through the crowd and fell down at Jesus' feet. Verses 41 and 42, beautiful in their tense restraint, need to be put into direct speech. “Come to my house ; I have a little girl, an only child, she is only twelve years old, she is very ill—nay—she is dying.” Perhaps she was even then dead.

V. The Journey along the Shore.—Refer very briefly to the interruption. “There were so many people who wanted to speak to the Lord Jesus that He had to go very slowly. Then came a poor sick woman and Jesus had to stop and make her well. So Jairus had to wait too.” Tell of the messenger's arrival with the message, “She is dead,” and of our Lord's cheering words.

VI. The Raising of the Little Daughter.—This account scarcely needs amplification ; but it will be wise to omit verses 52, 53, and to end with verse 55.

Expression Work.—Procure picture-postcards of a hospital or workhouse ward, sufficient in number to supply each class ; let the children look at them and talk over them with their teacher ; then let them attempt to draw a bed or make some illustration of a hospital ward. Let the alms on Hospital Sunday be taken in a white box or bag ornamented

with a red cross, so as to give an additional interest to the special collection being made ; little envelopes, labelled and red-crossed (as described in Chapter IV.), will add much to the children's interest in bringing their offerings.

Babies' Class.

A picture of a child in bed or a hospital ward will form a focus for a talk on all the people who take care of us when we are ill. The following finger play might be played : the fingers outstretched, palm upwards, representing the beds, the fingers bent up to represent the children awake and closed over palm to represent the children asleep, the thumbs representing doctor and nurse respectively.

Eight little beds in the ward to-night,
Eight little children so merry and bright ;
For the doctor has told them they won't be ill long,
Their mothers will fetch them as soon as they're strong.
Eight little heads on their pillows asleep,
While the kind nurse comes round for a last loving peep.

The babies may colour prints or paste scraps or tie up bunches of flowers to send to the hospital. Failing this, a hospital ward may be constructed in the sand tray, the children folding down the ends of oblongs of paper to represent beds.

Hymn for Hospital Sunday.

Dear Heavenly Father, pity those
Who lie in weary pain.
O Saviour, stand beside their beds
And make them well again:
O Holy Spirit, make men wise
To cure and to prevent,
That all may serve Thee sound and strong
As our dear Father meant.

M. M. P.

(Tune—"How sweet the Name of Jesus sounds.")

XII

FIRST SUNDAY IN LENT

THE STILLING OF THE STORM

Teacher's Thought.—Our Lord our Helper ; how He helped His friends. [Read St. Matt. xiv. 22-33.]

Introduction.—How many children have seen the sea ? Talk with them about their experiences. Tell of the variety of the sea, sometimes calm and blue, sometimes stormy and covered with foam. So we have to make our ships very strong so as to bear the great waves and the terrible winds. But sometimes our ships are not strong enough to withstand the tempest. Speak of a storm at sea ; the elder children will be interested in the phrases “spring a leak” or “capsize.” So we build great iron ships to bear the storms and we plant tall lighthouses to warn people from the dangerous rocks and we send out lifeboats to save them when they are drowning. We can build ships and lighthouses, but we cannot touch the storm ; we cannot say to the wind “Be still,” and to the waves “Be at peace.” Only our Lord could do that. To-day our story is going to tell how our Lord helped His friends when they were in danger on the sea. [The distinction between such a large inland lake as the Sea of Galilee and the *real* sea could not be explained to children of the age we are considering.]

I. The Start.—Picture the scene on the shores of the Lake of Galilee at the close of a long day of teaching and preaching—the disciples launching their boat, climbing into it and rowing out into deep water. Imagine the shore as it would look from the rapidly moving boat—our Lord standing on the beach bidding good-bye to the people, and then leaving the beach and climbing the hill-side.

They would see Him as He passed up the mountain-path, and then, perhaps, lose sight of Him altogether. They row on and the night gets darker.

II. The Disciples on the Lake.—"In the midst of the sea"—(every phrase is full of pregnant meaning and must be realised by the imagination)—picture the waste of dark waters, land to front and back a mere gleaming line. "Distressed by the waves"; picture the tossing of the boat, the splash of the foam, the dash of the breakers over the vessel. "The wind was contrary"; imagine the disciples shouting to one another amid the roaring of the wind, furling the sails, straining at the oars, baling the water from the bottom of the boat, and ever and anon looking towards that distant mountain, and wondering if the Lord would come.

III. In the Fourth Watch.—In the fourth watch; *i.e.* about 3 A.M., just as the dawn was breaking over the Eastern hills, Jesus came unto them. Tell of their fear and His comfort; notice the adverb "straightway" in v. 27:

IV. Peter walks on the Water.—V. 29: "Peter went down from the boat," needs amplification; picture his climbing over the side and his brave start with his eyes fixed on his Master. Then he looks at the deep water below him, the high waves on either side, the stormy sky above and "was afraid." Verse 31 must be paraphrased in simple language: "Why were you afraid?"

V. The Ship at Rest.—Our Lord and Peter come to the ship and the storm ceases. The waves become quieter and sink into calm; the ship ceases to toss and roll; the howling of the wind dies away. The disciples feel how wonderful their Master is, and they kneel before Him—"Of a truth thou art the Son of God."

Expression Work.—Let the children show the sea-shore in their sand trays, with the high mountain, folding a little boat in paper.

“Fierce raged the tempest o’er the deep” is rather too difficult a hymn for little ones, who prefer “A little ship was on the Sea,” from Moody and Sankey’s collection.

Babies’ Class.

The babies must learn to realise the power of the wind before they can realise the power of Him who controls the wind. Show them some picture which shows trees etc. in motion with the wind; let them talk over the wind’s work and imitate the sound of the wind.

The children may hold their forearms erect and move their hands backward and forward to represent the movements of the weather-cock as they sing or say

Weather-cock, weather-cock, up on the tower!

Turning in sun and turning in shower.

Weather-cock, weather-cock, where do you go?

I go wherever the wind doth blow.

Tell about the wind at sea—how it makes big waves arise and tosses the ships about. The story of the Stilling of the Storm may be now told and illustrated by a picture or in the sand tray. Sing “A little ship was on the sea.”

XIII

SECOND SUNDAY IN LENT

THE TEN LEPERS

Teacher’s Thought.—Our Lord our Helper; how He helped the Lepers; the lesson of thankfulness. [Read St. Luke xvii. 11-17.]

Introduction.—What was the best present you ever had? If a cripple were offered a beautiful present or a strong body, which do you think he would choose? If

someone made him well and strong, do you not think he would go to see that person and thank him, as soon as he could run about? What do we say when anyone gives us a present or helps us or is kind to us? To-day we are going to hear the story of how our Lord Jesus Christ helped ten men and only one came back to say "Thank you."

I. **The Ten Lepers.**—We must beware against dwelling on the terrible nature of the disease; let it remain vague. "They had an illness which made them suffer very much, and which made other people afraid of going near them lest they should catch it too." By the Law, a hundred paces must intervene between a leper and any ordinary person. The elder children will understand the need for isolation from their experiences of measles and chicken-pox. Tell how the priest came to look at the men and sent them to live outside the town, where they spent their days sleeping in the open air, wandering over the hills by day or begging at the road-side. Imagine how they got their food, which was possibly placed in baskets by their relations, and left at some place previously arranged.

II. **How they decided to go to Jesus.**—Conjecture, without fettering the children's imagination, how they came to hear of our Lord. They would have few opportunities of talking except with lepers. Had they met a leper whom our Lord had already cured? Did some one, standing at a distance, tell them of the Great Healer? Anyhow they decide to seek Him: Where is He? They must keep watch, perhaps for many days, on the hill nearest to the great high road.

III. **The Meeting.**—Imagine how the scene would have appeared to the lepers, from the high ground, "afar off"; the sound of voices, the moving crowd with its central figure, nearing the village gate beyond which no leper may pass. Then they cry out in a loud voice, "Jesus,

Master, have mercy on us." Verse 14 presents a difficulty on account of its indirectness. The children will need to be told—"Then Jesus made them quite well; but He did not make them well at once. He told them to go to the priest who before had sent them out of the village."

IV. The Cleansing.—"It came to pass, as they went, they were cleansed." Tell how they hurry along, wondering, perhaps, what is going to happen, thinking possibly of the wives and children they may yet see. Then as they run, one looks at another—"Why, you are quite well!" "And so are you!" "And you." So they hurry all the faster; in a few minutes they will be at home.

V. The Man who said "Thank you."—As they run, one of the men remembers something they have all forgotten. "We never thanked Him," he thinks; so he stops running, turns round and begins to hurry the other way until he sees Jesus in the distance. Then he runs to Him, falls on his knees before Him and thanks Him. Tell how Christ was pleased with the man. Repeat our Lord's words to him; put in simpler terms the phrase "Give glory to God." So the man went back happy to his home, to tell his wife and children of the wonderful Saviour Who had made him well.

Expression Work.—Let the children show the road, hills, and village in sand. Matches or paper slips may represent the ten lepers.

Some *thanksgiving Hymn* should be taught during the afternoon to emphasise the thought of the day.

Babies' Class.

Show a picture of a child saying Grace and talk about the times when we say "Thank you." Even the little baby says "Taa." What do you say "Thank you" for? Let the children enumerate some of the things they daily receive. Then tell the story very shortly and simply,

omitting detail; the children's fingers and thumbs may represent the ten lepers, a thumb stand for the man who came back to say "Thank you." For expression work, the children may draw "Some of the things we say 'Thank you' for,"—the bowl of milk, the loaf of bread, etc.

XIV

THIRD SUNDAY IN LENT

THE HEALING OF THE BLIND MAN

Teacher's Thought.—Our Lord our Helper: how He helped the blind man and how the blind man showed his courage—the blessing of sight. [Read St. John ix. 1-38.]

Introduction.—Talk about what the children can see in Sunday School and what they like best to look at. Have a bunch of flowers for all to see. How did you find your way to Sunday School? Speak of how our eyes help us. When people cannot see, how can they find their way about? Others lead them or they find their way with a stick. How do they know their friends? They listen for their voices or touch them with their hands. Teachers may interest the elder children in the work that is being done to amuse and employ the blind. Show them a piece of Braille printing and let them feel it with shut eyes. To-day we are going to hear about a man that had been blind ever since he was born.

I. The Man Born Blind.—Picture the little blind baby, who could never see his mother's smile, though he could feel her loving arms. As he grew up, he would feel his way about, clinging to his mother's skirt; *feel* the beautiful flowers he could not see; and hear the voices of his brothers and sisters. Picture his solitary childhood

with no schools for the blind as there are now, and when he grew up, no work for him to do. So he sat every day by the Temple door, begging, and all men saw the blind man as they passed in and out.

II. Jesus passes by.—One day, while he was sitting there, Jesus passed by. Omit verses 2, 3, 4, 5. Jesus made some ointment, put it on the blind man's eyes, and said to Him, "Go and bathe your eyes in the pool."

III. The Cure.—"He went his way therefore, and washed and came seeing;" this condensed sentence is full of mental pictures. Describe how the blind man, with a growing hope in his heart, would feel his way to the pool, step down to the edge of the water, kneel down, and with his hands scoop up the water to bathe his eyes. When he opened them he could *see*. Ask the children to tell *what* he would see then, on the way home, and when he reached his house.

IV. What the Neighbours said.—As the man now went fearlessly through the streets, people looked at him. He looked the same and yet so different. We can almost hear the confused conversation of the neighbours in verses 8 to 12. "Is not this the blind man?" "Yes." "No, he is like him." "Are you the blind man we knew?" "Yes, I am he." "How were your eyes opened?" "Where is the man who opened your eyes?"

V. What the Enemies of our Lord did.—But there were wicked people who hated the Lord Jesus Christ, and when they heard how He had cured the man they were very angry, and they told him that Jesus was a wicked man, and not the Saviour of the world. But the man loved Jesus and would not believe what they said. "I know He is good," he cried. So the enemies of Jesus turned the man out of their houses and would speak to him no more.

VI. The Man cast out.—Picture the man's loneliness; no one to speak to—even his father and mother did not

quite understand—and he had never seen the face of the Man Who had given him his sight. But Jesus knew how miserable he was ; so He sought for him until He found him. When He had found him, He said to him, “ Do you believe I am the Saviour of the world ? ” And the man knelt down and said “ Yes.” Then he went home, comforted and cheered. He could get work now and need beg no more, while he could never forget the Saviour Who had been so kind to him.

Expression Work.—Give the children large pins and thick white paper ; let them prick over the outline of the letters B-L-I-N-D, close their eyes and feel what is something like the Braille type.

Babies' Class.

Refer to last Sunday's story, and to the man who came back to say “ Thank you.” What are some of the things that we say “ Thank you ” for ? Speak of the little helpers of tongue, hand, ear, and eye, and what they do. Remind the children of a few things they have seen to-day. Let the children look at a lovely picture or bunch of flowers. Now let us shut our eyes ; can you see anything ? Let us say “ Thank you ” to the Heavenly Father because our eyes can see such beautiful things. How could we walk about if we could not see ? Let one of the children shut eyes and be led about by one of the others : then tell the story very simply, ending at the blind man's joyful home-coming. The children may draw some of the beautiful things they can see—*e.g.* a bird or flower.

XV

MID-LENT SUNDAY**THE FEEDING OF THE FIVE THOUSAND**

Teacher's Thought.—(The Gospel for this Sunday is associated with many interesting customs: "Simnel Sunday," "Mothering Sunday," and "Refreshment Sunday," are all names suggestive of some time-honoured tradition.) The thought we wish to emphasise is that of our Lord our Helper; how He fed the multitudes. [Read St. Mark vi. 30-44, and St. John vi. 1-14.]

Introduction.—We are going to hear to-day how our Lord fed hundreds and hundreds of tired people with five little loaves and two small fishes.

I. The Start.—Picture the Disciples' return after their long round of teaching and preaching in the villages. They are weary and sad, for the way was long and the people would not listen. Jesus loves His friends and is full of compassion for them, so He suggests that they shall go away with Him for a day into the quiet green country over the other side of the lake. "Into a desert place" (St. Mark vi. 31) may be rendered "into the country." Describe their preparations early next morning for the "holiday," how they hastily pack a little food into their wallets, hurry down in the grey dawn to the beach, launch the boat, unfurl its sails to catch the cold morning breeze, and sail away before the people in the still sleeping town have realised that the disciples and their "Master" have gone.

II. The People follow after.—But someone saw them go—someone discerned in the distance the little ship sailing away, and gave the alarm. "The Lord Jesus has gone away from us. He has sailed away in that little boat. Let us follow Him." Let the teachers show on

their sand trays as they tell the story how it was possible that the people, running along the shores of the lake, "outwent" the boat, and were first at the further shore. Capernaum lay on the west side of the lake; and probably the scene of the miracle lay at the north-east corner. Verse 33 contains *five* mental pictures which need to be realised: "saw Him" from the shore as the boat launched, "knew Him" as the boat receded into the distance, "ran afoot" bare-foot along the sand from the steep town streets and coast villages, "outwent" the ship which perhaps laboured against a stiff breeze, "came together" in a joyful crowd to greet the Lord as soon as the ship's keel grated upon the sand.

III. The Arrival.—Picture the ship nearing land, and the Disciples' disappointment when they looked up at the quiet green hills where they had planned a peaceful day, and then at the busy eager crowd below. Tell how they brought the boat to land with a little heaviness at their heart, and then forgot their disappointment as they threw themselves into the day's work of helping the Master.

IV. How the Day was spent.—Tell how all through the day on the green hills above the blue lake Jesus taught the people. They would crowd round Him as He told them wonderful things of their Heavenly Father. Sometimes, resting on some grassy hillock, He would talk quietly with a few. Mothers would bring their little children to His knee for Him to bless; perhaps a cripple or a blind man would be led to Him to be made well. All were so happy and eager that no one even thought about food. The people, in fact, had come in so great a hurry that morning that many of them had left their food behind. Thus the day wore on and the sun began to sink.

V. Evening.—Make a mental picture of the scene in the late afternoon—everyone is growing tired—the mothers are sitting wearily on the ground nursing their babies, and the children are growing footsore, hungry, and

thirsty, and some are crying for very weariness. Even the strong men and the boys are very tired. And Jesus sees it all and He is so sorry for them, and wants to help them.

Soon the disciples notice all this too, and they come to Jesus and say, "This is a country place. Send the people back to their homes; or into the villages round about to buy themselves bread, for they have nothing to eat." But Jesus said, "You shall feed them." They did not understand how this would be, but Jesus knew what He was going to do. He said to Philip, one of the Disciples, "Whence shall we buy bread that these may eat?" Philip stood up and counted the people. There were about five thousand. He did a little sum in his head; he said, "Two hundred pennyworth of bread will not be enough for everyone to have a very little." Still they did not know what was going to happen. Then another Disciple, Andrew, stepped forward with his hand on the shoulder of a young lad who was carrying a small basket. Andrew did not look hopeful, but he said, "This lad here has five barley loaves and two small fishes, but what are they among so many?" Then the boy held out the loaves and fishes to Jesus; I expect he was very glad to be able to help the Lord Jesus in His work. Jesus took the gift in His hands, and turning to the Disciples said, "Make all the people sit down." It was a lovely place for a meal in the open air; all the hillside was covered with soft green grass. Picture the Disciples going about through all that large crowd of people and saying to group after group, "Sit down, the Master is going to help you all." So the people sit down in groups; the men spread their coloured coats on the grass for the women and children to sit upon, the babies stop crying and look as if they knew something was going to happen. At last all are seated; everyone stops talking and looks towards Jesus, Who stands there waiting with the loaves and fishes in His hands. Then He, in the quietness, says "Grace." Picture the Disciples

drawing near to Him, receiving some of the loaves and fishes, distributing to the nearer groups of people, coming back for more and taking it to the next group of people, and so on. And the wonder of it all was that, whenever they came back to Jesus, there was always more food left, and at the end every single person, man, woman, and child, had had enough. When all were fed and rested, Jesus said to the Disciples, "Gather up the pieces that are left, so that nothing shall be wasted." Then the people went back again to their own homes.

Expression Work.—The lake and the hills can be shown in sand. paper being torn up to represent the people : or the children may draw the five barley loaves and two small fishes.

Babies' Class.

Talk about the children's daily bread, showing a picture of a loaf ; remind the children of how our Heavenly Father sends us food every day when we are hungry, and we say, "Give us this day our daily bread." We are going to hear to-day how Jesus once fed a great many hungry people. Tell the story very simply, and let the children model in clay or sand the loaves of bread.

XVI

PASSION SUNDAY

THE ENTRY INTO JERUSALEM

Teacher's Thought.—It will be noticed that if the above subject be chosen for treatment on Palm Sunday, as would be most natural, a difficulty will be felt in endeavouring to bridge over the gap in the course of events between Palm Sunday and Easter Day, unless there be a Good

Friday lesson. If we take for our Passion Sunday lesson the entry into Jerusalem, this difficulty will be partially solved. Of course this and the following lessons may be transposed or modified to suit the requirements of individual parishes. Thus we here anticipate the thought of Palm Sunday. What we wish the children to realise is the joy of the people when Christ came to their city and the happiness of praise in which we all can share. (Read St. Matt. xxi. 1-9. St. Luke xix. 1-6. St. John xii. 12-13.)

Introduction.—Remind the children how our Lord spent His life in comforting the sad, healing the sick, helping those who were sorry for their wrong-doing, and telling the people about God. But there were many selfish and wicked people living at that time, and Christ was not afraid to show them how wicked they were, and to tell them to leave off their evil doings. So these people hated our Lord and wished to kill Him. The time came round when everyone had to go up to the great church in Jerusalem. Jesus Christ knew that if He went, these wicked men would kill Him, but He was going to be the Saviour of the whole world, so He said to His Disciples, "Let us go up to Jerusalem." They were much afraid of what would happen to Him and to themselves, but they loved their Master so much that they would not leave Him. So they all travelled up to Jerusalem together. As they went crowds of people lined the road to see them pass.

L. Zacchaeus.—Describe the crowds thronging the streets of the towns as they passed through, all trying to see Jesus. Some pushed their way to the front to see the great Healer Who had cured the ten lepers and the poor blind man ; some were eager to see again the wonderful Preacher Who told them so much about the Heavenly Father ; some were curious to look at the Man Whom people hated and wished to kill ; some longed for another glance at the Master Who had been so kind and loving to them

and comforted them in their sadness. Even the children stood on tiptoe and tried to see Him pass, for He had laid His hands on them in blessing, and He told the most beautiful stories in all the world. Tell how Zacchaeus, the little publican or "rent man," stood by the road-side too. He was hated and despised by all his neighbours. But he had a heart full of love for the Lord Jesus. Describe how he strained on tiptoe as high as he could reach, and still could not see at all, because he was so short. He looked round to see how he could get up higher. Then he saw some paces further on a sycamore tree shading the road-side. "I will run on in front," he thought, "and climb that tree. Surely then I shall be tall enough to see." So he ran along by the road-side, climbed the tree and pulled himself up into the branches, where he sat looking down on the road. "I can see now," he thought. He waited eagerly. Picture Jesus passing beneath the tree, and stopping while the crowd stood still and wondered. Zacchaeus looked down through the branches, and to his great joy Jesus spoke kindly to him. "Come down, Zacchaeus," He said, and then to Zacchaeus' great surprise and happiness, He added, "To-day I will stay in your house." Zacchaeus hastened down to get ready; he had longed just to look at the Master, although he was only a poor publican, but now the Master was actually going to stay in his house. Tell how Jesus stayed with him and next day journeyed with the Disciples on towards Jerusalem.

II. The Preparations for the Entry.—Describe how Jesus and His Disciples halted at the little village just outside Jerusalem, lying on the shoulder of the Mount of Olives. Then Jesus told two of His Disciples to go on to the next village. "There, just at the entrance to the village street," He said, "you will find an ass tied by a rope. Loose him and bring him here. If anyone speaks to you and asks you why you are doing this, say, 'The Lord hath need of him.'" So two of the Disciples left the others

and walked on quickly in front. Soon they reached the next village, and there, just at the entrance to the street, they saw an ass tethered by a rope. "That is just as the Master told us," they said, and began to undo the rope and lead the ass back with them. But a man who owned the ass stepped quickly forward: "What are you doing, loosing the ass?" he said. Then the Disciples said, "The Lord Jesus needs him," and the man must have known Jesus Christ, for he let the Disciples lead away the ass as soon as they had said in Whose name they had come. Then they brought it to our Lord, made a saddle of their clothes for Him to ride on, and they all set off again. Crowds of people had come to look at Him, and now some of them began to run along by the side of the Master and shout for joy.

III. The Entry into Jerusalem.—Picture the scene so familiar to grown-up people—our Lord riding upon an ass whose back is covered with brightly coloured garments hastily cast over to form a saddle—the doors of the houses thronged by eager onlookers—the crowds of joyful people, men, women, and children, running by the side and casting their garments into the road before the donkey's feet, as a carpet on which our Lord might ride. Then tell how the news was carried into Jerusalem—"Jesus Christ is coming! Jesus Christ is coming!" and the people from the town crowded out to meet Him, men, women, and little children, because they were so glad that He was coming to their city. The children ran and shouted for joy and clapped their hands. Some men and boys climbed the tall straight trunks of the palm trees, tore off huge palm leaves and strewed them in the way. All shouted as they went, "Hosanna, Hosanna, Blessed is He that cometh in the name of the Lord. Hosanna in the Highest." Let the children learn these sentences by heart. Omit, except with the elder children, all reference to our Lord's weeping over Jerusalem, and end with the triumphal

procession passing in through the city gates and up into the great Temple church.

After the story is ended, show the children a picture of the Entry into Jerusalem. Place two real palm branches in a conspicuous place; let two children hold them as all sing the first two verses of "All glory, laud and honour to Thee, Redeemer King;" or a simpler hymn "Praise Him, Praise Him," is to be found in Carey Bonner's Hymn Book.

Expression Work.—Let the children draw the palm leaves or some trees by the road-side.

Babies' Class.

Show a bunch of "pussy-willows" and talk about the awakening of spring after the winter—how we can tell it is spring—what it is that awakes—what has been happening to the seeds and buds and animals all through the cold dark winter. Tell how God takes care of the buds and flowers, and keeps them warm and safe from the cold, just as Mother wraps us up safely. Let the children see how the "pussy-willows" are wrapt up. A charming finger-play can be found in E. Poulsson's *Holiday Songs*.

Let the children draw the "pussy-willows" in chalk on brown paper.

It will be best to postpone the story of the Entry into Jerusalem until next Sunday.

XVII

PALM SUNDAY

THE LAST SUPPER

Teacher's Thought.—It would seem more appropriate to take last Sunday's lesson on Palm Sunday; but in some schools a distribution of palms to the Sunday scholars may

take the place of the usual Sunday School. In other schools many of the little ones will miss a Good Friday lesson, and we need to bridge over the gulf between Palm Sunday and Easter Day. The lesson of loving service is what we wish the children to take to heart in the story of the Last Supper. [Read St. John xiii. 1-15.]

Introduction.—Next Sunday is Easter Day. What happened then? Next Friday we shall be thinking of something very sad, how wicked men put Jesus to death on the Cross, and His friends were very sorrowful, for they did not know that Easter Day was coming, as we do.

I. The Preparation for the Last Supper.—Jesus knew how sad His friends would be when He was gone, and He wished to have one last happy evening with them all before He died. So He told Peter and John to go into the town of Jerusalem and in the streets they would see a man carrying a jug of water. That man would show them a room where they could make supper ready for Jesus and His friends. Describe what happened when they went into the town, and tell how they would prepare for supper in the upper room; placing bread and wine on the table, low seats and cushions around and, by the door, a jug of water and a basin in which their dusty feet might be bathed. Then Peter and John went back to Jesus and said, "We have everything ready."

II. The Upper Room.—So our Lord and His friends came that evening into the great city, through the streets and into the upper room. Jesus was very sad, for He knew that the time had come when He would be put to death, and that His Friends would be very sorry. But His Disciples were talking among themselves about which of them would have the best places at supper (children realise what it means to have the "best places" at treats, entertainments and the like), and they were so eager about it that they all forgot that one of them always poured water into the big basin by the door and bathed the tired and

dusty feet of the rest. Jesus noticed this, but He said nothing.

III. The Washing of the Disciples' Feet.—Then tell the story of the washing of the Disciples' feet as nearly as possible in the exquisite language of the original.

A word of explanation must be given of Peter's action. "Peter was so ashamed to see what His Master was doing for him, that he did not want Jesus to wash his feet. But Jesus said, 'If you do not let Me help you, you cannot be My friend.'"

Tell the children very simply and solemnly what our Lord said about "doing likewise," *i.e.* following His example, and doing kind things for other people just as He always did.

IV. The False Friend.—Tell of the false friend, Judas, of whom the children will have heard, and lightly touch on what he meant to do. Describe what follows when our Lord tells His Disciples of His betrayer—the Disciples' amazement and sorrow. "Is it I?" and the answer to Judas, "Yes, thou hast said," followed by his departure. And now our Lord was quite alone with His friends, for Judas had been a false friend.

V. The Lord's Supper.—Very reverently and simply tell the children what our Lord *did* and said at the First Communion and, with the elder ones, tell what they would see at a service of Holy Communion in church, and repeat what the clergyman says when he gives the bread and wine *without further explanation.*

VI. The Comforting Words.—Previously read several times the chapters in St. John, so as to be able to tell the children very simply and *briefly* what our Lord said to them on this Last Supper. "They were very sorrowful, because He was so soon to leave them; but He spoke comforting words to them, telling them that He was going to prepare a beautiful place in Heaven for them, that He would come again to them and send the Holy Spirit to

comfort them. 'Then they all stood up and sang their evening hymn, and Jesus prayed to God to take care of them and be with them in their sorrow.' After that they went downstairs and out into the street.

VII. Good Friday.—The gap between Palm Sunday and Easter Day must be bridged, but we cannot over-estimate the need here of reserve. We wish to present a living, not dying, Saviour to the children; "suffering" at all should be beyond them; "sacrifice" is outside their world of ideas. We must tell as much or as little as we feel we can; but we shall end, not with the Disciples' hopeless sorrow but with our own triumphant knowledge that after the third day He rose again.

Expression Work.—Probably best omitted on this Sunday. Show the children copies of Leonardo da Vinci's "Last Supper," or Madox Brown's "Christ Washing the Disciples' Feet." (The Eastern setting of the latter will be unnoticed by them; they will probably to the end think of an ordinary table and chairs. The "form" of the story is immaterial.) Let the children sing "There is a green hill far away."

Babies' Class.

Show the babies some real palm leaves. Tell the story of the Entry into Jerusalem as described in the Passion Sunday lesson for the elder children. They may now wave *real* branches, while they learn to sing

"Praise Him, Praise Him, all ye little children."

(Carey Bonner's *Sunday Songs for Little Singers*.)

Afterwards they may draw the palm branches.

XVIII

EASTER DAY

THE RESURRECTION

Teacher's Thought.—The Joy of the Resurrection and the spring as its yearly symbol.

[Read St. John xxi. and St. Luke xxi. 1-10.]

Introduction.—(Sunday School must be very bright and attractive to-day. Have all the spring flowers you can procure and a pot of Easter lilies by the superintendent's table. Hang in view of the children a card with the words "A Happy Easter to you.") Talk about Easter Day, and be prepared for the children to enumerate Easter eggs as one of the Easter joys. Lead their thoughts to the time of year at which Easter comes. In the spring time. How do we know it is spring time? What do we see? Seeds and buds and flowers awaking from their long winter sleep. It is in spring that we keep the happiest day of the whole year, "Easter Day." We are going to hear about the first Easter Day.

I. Good Friday.—Speak of the sad hearts of the Disciples on Good Friday evening—tell how they buried our Lord's body in the garden. (Let the teachers previously make a plasticine model of an Eastern tomb to show the rolling stone. It may be shown to the elder children; the younger children would not understand what it represented.)

II. Easter Morning.—Tell how very early in the morning some women who loved Jesus came before it was yet light to the grave. Imagine their perplexity as to who should roll away the stone from the sepulchre. Describe their arrival at the tomb, the stone rolled away, the empty grave, and the angels with their message, "He is risen. Do you not remember that He said He would rise again the third



BABIES' CLASS EXAMINING FLOWERS.

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day?" But the women do not understand. Describe their hurried journey back into the town. One woman, Mary by name, runs to find our Lord's best friends, Peter and John. Give her message in the words of the Bible.

III. Peter and John at the Grave.—Picture the two Disciples as they hurried out, and then began running in their impatience, and John "outran Peter." Omit all mention of "linen cloths." The physical side of the picture must be kept well in the background. Say "found that the body of Jesus was not there." But still they did not quite understand. Perhaps they thought that someone had taken away His body. Then they went home. Mary who had come with them stayed behind at the grave. She did not understand what had happened, and was very miserable.

IV. Mary Magdalene sees the Lord.—Read through the exquisite passage v. 11-18 until you can tell the story almost in Bible words. Omit verse 17 and paraphrase "Jesus told her to go and tell the disciples that He had risen from the dead." So she came back joyfully to the town and told the disciples. "The Lord is risen; I have seen Him."

Expression Work.—It would be unadvisable to let the children attempt to express in drawing the lesson-thought; to model the tomb in sand would be to concentrate attention too much upon Our Lord's death and lose the force of the Resurrection idea. Let the children draw or chalk an opening bud or flower and print over it "Easter Day," or "Jesus Christ is risen to-day."

Babies' Class.

Speak of Easter Day and spring time as described in the introduction to the above lesson. Let the children examine all the flowers and buds you can bring to them. Show the children some of the seeds, apparently dead, from which they come. Try to let them feel the force of

spring's yearly resurrection and the joy of new life. Then say, "Why have we so very many lovely flowers in Sunday School to-day?" "Because it is Easter Day, and we are so glad. Every year the flowers come out and the buds open and every year there is Easter Day. Long ago, on the *first* Easter Day, people were very sad for they thought the Lord Jesus was dead. But on Easter Day He came back to see them, and now we know He is in Heaven looking down on us to-day."

Let the children draw the flowers and buds. It would help to make Easter Day a joyful memory if every child, big or little, could carry home a flower.

XIX

FIRST SUNDAY AFTER EASTER

THE TWO DISCIPLES JOURNEYING TO EMMAUS

Teacher's Thought.—The assurance of the Lord's Resurrection. [Read St. Luke xxiv. 13-35.]

Introduction.—What was last Sunday called? What happened then? Who saw our Lord after He was risen? When did they see Him? To-day we are going to hear how He came to some other disciples.

I. The Two Disciples journeying to Emmaus.—Picture the two Disciples on their Sunday afternoon walk to Emmaus. (Let the teachers previously trace the journey on the map. Edersheim's "Life of the Messiah" gives a graphic description of the road. Leaving the city by the Western Gate, the well-paved Roman road slopes upwards past scattered houses; after about an hour's walking, the traveller would leave the road and head up a lovely valley, Emmaus crowning the height before him. "Along the course of the stream, which low in the valley is crossed by

a bridge, are scented orange and lemon gardens, olive groves, fruit trees, bright dwellings, and on the height lovely Emmaus.”)

It is spring time. The trees are budding, the early flowers carpet the hills, and the birds are singing in the trees. But the two Disciples are too sad to enjoy the lovely afternoon; they are talking eagerly. “And they communed with each other of all those things which had happened.” Try to realise all the fulness of this verse. Let the teacher ask herself, when preparing the lesson, such questions as “What did they talk about? What things would they remember of the life of Jesus? What things had happened in the last three days? What had happened that very day?” Then relate to the children an imaginary conversation between the two friends. “They were talking eagerly in sad low voices about Jesus Christ. They had known and loved Him, seen His gracious acts and listened to His words, and now He was dead, and they were very sorrowful. So they began to talk of all that He had done, and to remind each other of His kind and wonderful actions. ‘Do you not remember,’ said one friend, ‘how He cured that poor crippled man?’ ‘Yes,’ said the other, ‘and one day as He was passing along a road, He saw an old blind man sitting by the roadside, and him He healed.’ The first speaker resumed, ‘Do you remember how the mothers brought their babies to Him and He took them up in His arms and blessed them?’ ‘He loved little children,’ said the other friend. ‘See those lovely flowers on the hillside—how He loved them too! He spoke so often to us of the birds and flowers. Would that He had not died! We shall never see Him again.’” In some such way a conversation may be constructed to remind the children of the chief features in our Lord’s life and the loving memory of Him retained by His Disciples; it would be well to let the talk embody the events of which the children have recently heard.

II. The Third Traveller.—While they were talking they did not notice a third Traveller who overtook them. This was Jesus, but they did not know Who He was. He asked them of what they were speaking. They stopped walking and stood still, looking at Him sadly. Surely this Stranger must know that the Lord Jesus was dead? Why, He had just come from the very town in which Jesus had been put to death. Tell in simple words the conversation recorded in verses 18-24. Then the Stranger said to them, "Why are you sad? Why do you not believe that Christ had to suffer and die so that He might be the Saviour of the world, and enter into His glory?" So He comforted them and talked to them about the Lord Jesus, and told them that He had risen from the dead, and was soon going up to Heaven to prepare a place for His friends. Their hearts grew glad again as this wonderful Stranger made all things clear to their eyes. Describe how they drew near to the village where they lived—how the Stranger would have said "Good-bye" to them, but they begged Him to stay. Verse 29 should be learnt by heart, so that the teacher may repeat it in full.

III. The Breaking of Bread.—Tell how Jesus revealed Himself to the disciples in words as simple as those used by the writer of the Gospel. Do not tear off the veil of mystery. The graphic metaphor of verse 32 will be beyond the children's comprehension; perhaps we might say, "Why did we not know Him? Why, when He spoke, He spoke just as Jesus used to speak. How good of Him to come to us!" But they felt that they must, that very night, tell of their joy to the other Disciples.

IV. Christ's Appearance to the other Disciples.—Describe their evening walk, down the hill, by the stream, the same way, in the darkness now, but their hearts full of joy, for they knew that Christ was not dead but risen. They pass through the gate of Jerusalem, enter the narrow streets, and make their way to the house where our Lord's

friends had met that Sunday evening. Picture the two friends knocking at the door; once inside they see by the joyful faces around them that they have some news to hear as well as tell. "Have you not heard?" cry the other Disciples. "The Lord is risen indeed. Peter has seen Him." Then the two friends pour out their tale. Tell it to the children in direct speech. While they are all talking with joy and wonder, Jesus Himself comes to them saying, "Peace be unto you." They are afraid at first and wonder if it really be their own Master. But He comforts them and tells them that it is He Himself, so that Easter evening all their hearts are filled with joy and gladness.

Expression Work.—Let the children model the road in their sand trays, marking the great town of Jerusalem and the village of Emmaus.

Babies' Class.

Show a picture of the two Disciples on the way to Emmaus, and imagine their conversation with each other before our Lord joins them. Then tell the story very simply. Illustrate in the sand tray the road along which they walked, and the house at which they stopped.

XX

SECOND SUNDAY AFTER EASTER

(GOOD SHEPHERD SUNDAY)

THE PARABLE OF THE LOST SHEEP

(THE FIRST OF A SERIES OF FOUR LESSONS ON THE PARABLES)

Teacher's Thought.—Our aim is to present our Lord as "*The Great Story-teller*," throughout this course of four lessons. In this particular lesson, our aim is to

let them realise *through* the story the kindness of the Good Shepherd. The "moral" of the story, (that they are the lost sheep and Christ their Saviour) dependent as it is on experience of sin and alienation from God, is beyond the children's experience at this age, and is best left *unexpressed*. Later, they will draw their own conclusions, if the word "Good Shepherd" has been made to them full of loving import. [Read St. Luke xv. 3-7; Psalm xxiii.; St. John x. some time in the previous week.]

Introduction.—Do you like stories? Who tells you stories at home? We are going to hear these next few Sundays some of the most wonderful stories that ever were told. Remind the children of the previous lessons and of what Jesus did for the people that made them love Him so. Men, women, and even little children loved him; especially the children (refer to Palm Sunday lesson), for He was always kind and told them such lovely stories. We are going to hear one to-day. Then begin with the always attractive "Once upon a time."

I. The Shepherd and his Flock.—A hundred sheep—picture them in your own mind—the strong rams with their curly horns, the mother sheep with their soft wool, and the wee white lambs—every one known by the shepherd, known even in the dark—every one answering to his familiar voice as he called "Cooee—Cooee" to them over the grassy hills.

(N.B.—The Bible narrative is much condensed; it needs expansion to lay hold of the children's interest.)

II. A Day in the Shepherd's Life.—Picture his journey out of the village at dawn and his call to the sheep; he leads them, crook in hand, with his cloak thrown over his shoulder, away from the dusty road up to the hills. Describe his watch over them during the day, how when the grass is cropped he leads them ever to fresh pastures, and to the pool or stream when they are thirsty. Use imagination to show his care of the flock in dangers;

his warning cry "Keep near," along the narrow path—"Take care," as the sheep crop dangerously close to the steep precipice—tell how he saves the little lambs from "many waters" as they cross the swollen stream, and would lay down his life to deliver them from wild beasts or cruel robbers. Describe the ending of the day, the swift Eastern sunset—"Time for rest"—and the tired flock led up to the sheepfold on the hillside. (Look up the description of a sheepfold in some book, *e.g.* Mackie's "Bible Customs" 6*d.*, and make a model of it yourself that the story may be vivid for *you*.) Tell how the shepherd, leaning on his staff, counts the strong rams with their curly horns, the mother sheep with their soft wool, and the wee white lambs, "one, two—ninety-seven, ninety-eight, ninety-nine, one hundred." All are safe for the night. The door is shut and the shepherd lies down to watch. So he did for many days and nights until one day something happened.

III. The Lost Sheep.—One night as the shepherd leant on his staff, he counted "one, two, three—ninety-eight, ninety-nine—*where* is the hundredth?" He knew which sheep was missing. Where was it? What had happened to it? He must seek it. The ninety and nine are left safe in the fold, for the Heavenly Father will take care of them, and the shepherd sets out to seek the lost one.

IV. The Search.—In the darkness—up hillsides—over the old tracks—down valleys—across streams—by rocks—calling; calling; but no answer comes—"until he find it."

V. The Lost Sheep Found.—At last the call was answered and the lost sheep rescued from perilous rock or cruel thornbush, and borne *home* (not to the fold) on the shoulders of the "Good Shepherd."

VI. Rejoice with me.—Picture the joy of the shepherd as he calls his friends to share his joy, and the peace of the lost sheep, lost and now found.

Expression Work.—In sand trays, with pieces of paper let children show fold, shepherd's house, road, streams, sheep, etc. The hymn "Loving Shepherd of Thy Sheep" ("Ancient and Modern") will be suitable for this Sunday. Sing it without explanation, omitting second verse. Show a picture of the Good Shepherd during the singing of the hymn.

(One of the teachers might sing the first few lines of "He shall feed His flock like a Shepherd," from Handel's "Messiah.")

Babies' Class.

Tell the story of the Lost Sheep from the point of view of the *sheep*, the *lost lamb*, not of the shepherd. Little ones more readily appreciate the animal's point of view. Show a picture of lambs, if possible. Expression work in sand as above.

Suggested finger play :

1. Two little sheep and their lambs,
 (Raise fingers of right hand)
 Played out on the hills one day,
 (Left hand, palm upward)
 While over them watched the shepherd kind,
 (The thumb)
 To guard them in every way.
2. When the sheep were tired and thirsty,
 He led them down to the pool,
 (Fingers and thumb meeting)
 And they soon forgot how tired they were,
 As they drank the water cool.
3. But one little lamb left his mother,
 (Little finger)
 And wandered far away,
 Till the shepherd brought him back in his arms,
 To the fold where the others lay.
4. Same as verse 1.

XXI

THIRD SUNDAY AFTER EASTER

THE PARABLE OF THE SOWER

Teacher's Thought.—For the little children, the main idea of this parable must be the wonder of life, the resurrection of the little dead seeds and the joy of the sower in his harvest. Attempt some kind of simple “application” with the “eight-year-olds” and *watch* the result. If the children show interest in the meaning and *ask* questions, the time for the meaning has come; if not, trust the child with the story, and he will find the meaning later. [Read St. Luke viii. 4-8.]

Introduction.—Speak about Eastertide, the time of our Lord's Resurrection and of opening buds and flowers. Show flowers in the room if possible. Whence did they come? What did they come from? Show a handful of seeds—“little dead seeds, yet quite alive, baby plants.” Talk about gardens to the children and get their experiences of planting seeds, watering, etc. What do seeds need?

One day, our Lord told the people a story about some seeds a farmer planted and what happened to them.

I. The Farmer and his Field in which he meant to grow wheat to give the people bread; speak of the long winter months of waiting—then the ploughing—the making of the furrows over the hard earth, the stony ground, the patches of thorn-bush, and in the good deep earth.

II. The Sowing.—Describe the mild spring day, and the farmer setting out with his big bag of seed and scattering it over the field, the pathway, the rocky soil and thorn-bush patch, and the good deep earth.

Then he went away and left the seeds for the Heavenly Father to take care of. And the Heavenly Father sent

soft rain that washed the seeds into the earth, and warm sunbeams, and at last the little seeds hidden deep down in the earth began to grow.

III. How the Seeds grow.—Tell of the farmer's daily visits—the brown earth unchanged, and then the first glint of green. “But some seeds that fell on the pathway never grew at all, for birds flew down and ate them up.” One day the farmer saw that, over in a corner of the field, the brave little green shoots were fading and dying; and he said, “I know why those seeds are dying; that earth is all stony and rocky, and the seeds have no room for their roots”—and he was very sorry. Another day he saw that many little shoots were growing up straight and strong, but the thorns and prickles had grown over them and they were dying too; and he was very sorry. But when he looked at his great field and saw the lovely green corn growing straight up out of the good deep earth, his heart was glad, and he rejoiced as he thought: “There will be bread for many people when I gather in my harvest.” So the corn grew up, taller and taller as the spring showers fell; and the summer sun shone out, and ripened the green shoots into golden ears of grain.

IV. The Harvest.—The corn ripe and good, eut, sheafed, carried, the flour ground, the bread made, and the little seeds have done their work.

Expression Work.—Let the children plough their trays, and in the furrows sow seeds (rye grass germinates quickest) and water them. Teachers and children should take care of them till the next and following Sundays so that the children may see the actual growth of the seeds as they appear Sunday by Sunday.

Babies' Class.

Same as above.

Suggested finger play.—“In my little garden bed raked so neatly over,” from Emilie Poulsson's *Finger Plays*.

XXII

FOURTH SUNDAY AFTER EASTER

THE PARABLE OF THE PRODIGAL SON

Teacher's Thought.—To let the child feel the love of the Father. [Read St. Luke xv. 11 to end.]

Introduction.—To-day we are going to hear another story told by our Lord Jesus Christ—about a loving Father who forgave his son when he had done very wrong.

I. The Happy Home.—Picture the home of father and sons—the beautiful house, in the country, surrounded by fields—every need of food or clothing or amusement supplied by the father. Emphasise most the love of the father and his constant companionship with his sons.

II. The Son's Request.—Tell how the younger boy became discontented, no longer enjoying the happy home life, but wanting to go away into the world. Verse 12 will want a preliminary word of explanation. “Whenever the sons wanted anything, they would go to their father and he would get it for them.” But one day the younger son went to his father and said, “Father, give me all the money you are going to give me and let me go away and buy things for myself.” Picture the father's sorrow as he consents, because he loves his son so much.

III. The Journey.—“Not many days after.” Describe the son's preparation for the journey, his “gathering all together,” the possessions he would take with him, the big purse in his girdle, as he sets forth into a far country with scarcely a farewell to the home he leaves behind.

IV. How the Money was spent.—“So he journeyed through many lands, stayed in many towns, and made many friends. When he saw anything that he would like to buy, he put his hand into his pocket, took out some

of his golden coins, and paid for it. Often he bought very foolish things and wasted his money on wicked pleasures and went about with bad companions. As the time went on, he spent more and more money, until there were very few coins left in his big purse. At last one day, when he looked inside it, he found that all the money was gone."

V. He Began to be in Want.—Help the children by your words to realise this. All his money wasted—no more food—no home—no clothes—no friends—(for all his bad companions had left him)—a "famine" in the land. (Translate this word by "the corn did not grow that year and so food cost a great deal of money, and many people had to go without.") Then he remembered a man in the town who was a farmer. Describe in direct speech his interview with the man, his request for work and the task assigned to him. (Perhaps it would be better to use the word "swine" as it stands, or paraphrase by "take care of the animals"; children have often very vulgar associations with the word "pigs.") Describe the prodigal son's daily life with all its hardships; he would sometimes have been thankful to eat the animals' food, for he was so hungry and "no man gave unto him."

VI. He comes to himself.—Day after day as he went out to his work in the fields or sat watching the animals, he would think and think about his evil life, and how wrong he had been to leave his father who loved him so. Tell how the son remembered his father's house—the very rooms—the fields—the farm—his brother—his father—even the servants passing in and out on their tasks and assembling at their meals. "How many servants of my father have bread enough, and to spare, and I perish of hunger!" Verses 18 and 19 should be learnt by heart so as to be quoted in full. Describe the son's journey back, so different from his journey out into the world. At last he could see his father's house in the distance.

As he drew nearer, he could see the window of his own room, the door and someone watching at the door.

VII. The Return.—Try to see all that is meant by verse 20 ; call the scene vividly before your mind, picturing what the prodigal son would see as he came near—his father watching—seeing him—running to him—and embracing him. Tell what the son said (it is worth while noting that, contrary to his intention, he cannot bring himself to ask to be made a hired servant) and how the father welcomed him. “Bring him warm clothes and shoes for his feet ; get ready food for him to eat, for this my son was lost and is found.”

For most of the children it will be best to close the story here ; the elder children will appreciate the extremely “natural” though “ungenerous” attitude of the elder brother.

Expression Work.—Free drawing.

Babies' Class.

Begin with a talk about our homes. Have you ever been away from home ? If the children have not yet had this experience, they probably know what it means to have mother go away from home. Were you not pleased to come back home again and to see mother once again ? Then tell the story and let the children build the father's house with bricks on the sand tray. Get some picture illustrating the Prodigal Son, and begin the story at the point suggested by the picture. For example, if the picture shows the meeting of father and son, begin somewhat in the following manner :—“This poor man has been away from his father for a long long time ; he, etc.”

XXIII

FIFTH SUNDAY AFTER EASTER

THE PARABLE OF THE GOOD SAMARITAN

Teacher's Thought.—The Lesson of Kindness. [Read St. Luke x. 25-37.]

Introduction.—To the elder children, begin by telling them that they are going to hear the story of another parable. You know that people were always coming to Our Lord to ask Him to tell them what to do. One day a man asked Him, "How can I be really good?" Jesus said he must love God and be as kind to his neighbours as he would be to himself. Then the man said, "Who is my neighbour?" I wonder what you would have said. Our Lord answered by telling this story.

When you have heard the story you shall tell me what the answer is.

For younger children, begin by a short talk about what mother does for us when we fall down and are hurt—or what we would do if we saw a little friend hurt. Suppose it was someone quite strange to us whom we had never seen before, we might say, "Let someone else pick him up—I don't know him." We are going to hear a story about a man who did not say that.

I. From Jerusalem to Jericho.—Look up the journey in the map and read some description of the locality. The distance is about twenty miles, the road winding downhill nearly all the way, and passing at one point through a desolate ravine. We must be careful not to frighten or excite the children by dwelling on the robbers; "some wicked men came upon him, took away his money, beat him and left him lying by the roadside." In telling the story, imagine yourself in the man's position, scorched by the sun, aching in body, incapable of rising, only able

to turn his head and listen. "If only someone would come" he would cry, but he hears no sound:

II. The Priest.—At last he heard footsteps. Someone was coming! This must have been a tense moment for the poor man, and we must make it so in our story. The steps came nearer, and at last the man could see that a priest was travelling down the road towards him. Soon the priest caught sight of the poor man. (What would you have done if you had been that priest?) He simply "passed by on the other side."

III. The Levite.—Again the word need not be explained; for the children it is merely the name of a man. Remembering how children love repetition, make the same mental picture for the coming of the Levite as described in II., ending with the phrase "passed by on the other side."

IV. The Samaritan.—"The poor man thought no one would ever come to help him and was lying in great misery when he heard footsteps again. He listened; the sound grew louder. He turned his head and could see a Samaritan riding on a mule (show a picture if possible). The Samaritan was quite a stranger to the poor man. He had never seen him before, but directly he saw him, he thought, "How can I help him?" for he was so sorry for the man. So he got off his mule and tied it up by the roadside, and ran to the poor man; he lifted him in his hands, gave him water to drink and rubbed soothing ointment into his wounds and bandaged them tenderly. Then the Samaritan lifted the man on to the saddle of his mule, and led him slowly and carefully along the road until they came to an inn. ("Inn" may need translating—a lodging house?) The phrase "took care of him" needs amplification. Think well what it might include—putting him to bed, bathing the tired feet, feeding him and leaving him to sleep.

V. The Morning.—Let the kindness of the Good Samaritan be felt in his last act of consideration.

At the close of the story the elder children may be reminded of the question, and asked what they think was the answer given by the story.

Expression Work.—Free drawing or sand.

Babies' Class.

This story is quite suitable for little ones if treated simply and illustrated by a picture. Some actions may be introduced as a preliminary, illustrative of what we would do to some injured dog or cat—carry it, bind up, give water, stroke it, etc. The children and teacher may make the road in sand and put in the inn; the poor man and the three passers-by may be represented by sticks or matches.

XXIV

THE SUNDAY AFTER ASCENSION DAY

THE BREAKFAST ON THE SHORE AND THE ASCENSION OF OUR LORD

Teacher's Thought.—Our Lord's goodbye to His friends—yet not a farewell. [Read St. John xxi. 1-14; Acts i. 1-14.]

Introduction.—Speak of last Thursday (Ascension Day) and why people went to church then. Remind the children of Easter, and how our Lord had shown Himself in Jerusalem to Peter and John and Mary, the two Disciples journeying to Emmaus, and last to His twelve friends. "He had told them that He was going back to the Heavenly Father, but would say goodbye to them first. They were to go to Galilee and wait for Him there."

(The critical discussion of the post-Resurrection passages in the Gospels obviously does not concern us here. Our concern in teaching little children is with the Bible *as it stands*.)

I. The Journey.—Imagine the Disciples leaving Jerusalem where so much had happened and journeying northwards in a little company all together. At last they would reach Galilee, where every hill and valley seemed to speak of the Master. Here they had stayed; at this village He had healed the sick; on this hillside He had preached the Word to them. At last they see the lake where they had so often fished and the village where they had lived. There are the houses by the shore—Peter's house, and there, John's. Down on the beach lie their boats. It is so long since they went a-fishing, and so much has happened. They have seen the Master several times in a wonderful mysterious way, and now they wait to see Him once again. The days pass and no message comes.

II. The Disciples go a-fishing.—Tell in direct speech Peter's sudden decision and the response of the others. Describe the launching of the boat into deep water as was done in Lesson IX.

III. The Night.—"That night they took nothing"; this needs amplification—see Lesson IX.

IV. Dawn.—Picture the dawn breaking as the Disciples row wearily home. They near shore and see a figure standing on the beach. They can hear the voice over the waters, but they cannot see the face. "Children, have you anything to eat?" "No." Give the direct speech of the original, amplifying the sentence "they cast therefore and now they were not able to draw the net for the multitude of fishes."

Tell of St. John's whisper, "It is the Lord," and how St. Peter cast himself into the sea and waded to land.

V. The Scene on the Shore.—Picture the sandy beach in the grey dawn, the fire burning dimly and "breakfast" laid upon the embers, and the Lord standing on the shore. The other disciples bring in the boat, Peter, climbing into it, helps them to land the fish. Then Jesus says, "Come and breakfast." So they come joyfully and Jesus gives

them bread and fish to show them that He is the same Lord although He has risen from the dead.

VI. Our Lord's Message.—But our Lord did not say “goodbye” to them yet. They went back to Jerusalem, and one day our Lord came to them and told them not to go away but to wait until Whitsunday, and then they should go into all the world to tell everybody about the Lord Jesus Christ, and baptise them “In the name of the Father and the Son and the Holy Ghost.” Then He led them out of the town and up a green hill. There He bid goodbye to them, but told them that He would always be with them, wherever they might go. Then He went up into Heaven, and a cloud received Him out of their sight.

So they went back with great joy to Jerusalem, and waited there till Whitsunday. We shall hear next Sunday what happened then.

Expression Work.—Let the children represent the lake in their sand trays—folding paper to make boats.

Babies' Class.

Show a picture of the Breakfast on the Shore. “This was very nearly the last time that Jesus saw His friends before He went back to Heaven. They were fishermen and the night before, etc.”—then proceed with the story. Let the children express the story in their sand trays.

XXV

WHITSUNDAY

THE DESCENT OF THE HOLY SPIRIT

Teacher's Thought.—The coming of the Holy Spirit. How the first missionaries went out. [Read Acts iv. 8, 12, 13, 14, and ii.]

Introduction.—Remind the children of our Lord's last message to His Disciples on Ascension Day—how He told them to wait in Jerusalem till Whitsunday, and after that to go into all the world and tell everybody about the Lord Jesus Christ. We are going to hear what happened on Whitsunday.

I. The Upper Room.—Tell how, after the Ascension, the Disciples came back to Jerusalem and went up into the room at the top of the house in which they had so often met and where Jesus had come to them on Easter Sunday evening. Every Sunday evening (probably) the Disciples, Mary the Mother of Jesus, Mary Magdalene, and those women who had been Christ's friends gathered in that upper room and prayed to God and held a service. On Whitsunday they did the same. No one was missing, for all remembered our Lord's last message, and so "they were all together in one place."

II. The Coming of the Holy Spirit.—As they were praying, suddenly "there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting," and when they gazed one upon another, feeling that something wonderful had happened, they saw what seemed like little flames of fire hovering over the heads of every man and woman there. "And they were all filled with the Holy Spirit." We shall do well to tell this to the children, without explaining it; they will gain some notion of the great fact in truer fashion than if we attempted to limit it by our inadequate words. The writer of the Acts, with his inspired reticence, is our best guide on this occasion, as in many others.

III. The First Sermon about Jesus Christ—Children of the age we are considering would, as a rule, find difficulty in realising verses 5-13. They have not as a rule begun to realise what a *language* is. We had better omit verse 4, except with older children. "Then, that very day, they all went out and began to preach to the

people about the Lord Jesus Christ. And that very day, many people became Christians. After that, the disciples went into other countries, preaching to the people and baptising them "In the name of the Father, and the Son, and the Holy Ghost. Amen." Sometimes the disciples were cruelly treated by the men who had hated the Lord Jesus, and sometimes they were killed; but everywhere they went they told the people about Jesus Christ and made them Christians. Then the Christian people in all the countries built churches. We could not count the churches all over the world, for there are so many. Let the children tell the churches they know. At last, many years ago, some missionaries came over to England, and told the English people about Jesus Christ. And that is how *we* know, and that is how *our* church came to be built.

Expression Work.—Best omitted on this Sunday; let the children listen quietly to the hymn, "Our Blest Redeemer, ere He breathed a tender last farewell," sung by one of the teachers and introduced by the Superintendent in a simple paraphrase. "We are going to learn a hymn about the Holy Spirit Who came to the Disciples on Whitsunday. Jesus, our Blest Redeemer, before He said farewell to His Disciples, told them that He would send the Holy Spirit to guide and comfort them." Then let the children gather what they can of the meaning of the hymn without further explanation.

Babies' Class.

Make use of this opportunity, while the other children are in Sunday School, to let the babies visit the empty church. Perhaps some kindly Vicar would not think twenty minutes wasted that was spent in letting the little ones feel at home in their church. Let this treat, for treat it will be, be associated with the birthday of the Catholic Church. "We are going to church to-day because

it is *Whitsunday*." What happened on Whitsunday will be realised in later years. A preliminary talk in Sunday School, a minute's absolute silence after the children have got into church, while a short, *very* short prayer is offered, and the same before going out, the teacher's hushed voice and the quiet vastness of the place will breathe in upon the children something of the Spirit's calm.

But during this short visit, the children must *see* the church and its furniture, and we must realise beforehand that this will mean moving about and talking. A childish voice raised in an unconscious treble in an empty church has nothing in it of irreverence. Reverence comes naturally to the childish soul from the reverent spirit of those about him.

GREAT MISSIONARIES

XXVI

TRINITY SUNDAY

SAINT PATRICK AND THE TRINITY LEAF

Teacher's Thought.—To present Saint Patrick as an example of a missionary, and to interest the children in the symbolism of the Trefoil. (N.B.—The historical accuracy of the story need not be assumed.)

Introduction.—Remind the children of what happened on Whitsunday. What did our Lord tell the disciples to do after He went up to Heaven? "Go into all the world and preach." So after Whitsunday they went forth everywhere, telling people about the Heavenly Father, the Lord Jesus Christ, and the Holy Spirit. At last some of them came to this country and that is how *we* know about the

Lord Jesus. Still men and women go out to preach about Christ. What are these people called? "Missionaries." We are going to hear about a great missionary who went over to Ireland to tell the people about the Lord Jesus.

I. Patrick's Early Life.—Born in Scotland, his father a Christian priest, Patrick lived when a child near the seashore. While playing on the beach as a boy, he was captured by pirates, who carried him in a ship to Ireland, and sold him as a slave.

II. Patrick as a Shepherd.—Picture his life as a shepherd tending the sheep of the man to whom he had been sold as a slave, and living among heathens, who said their prayers to the sun and did not know that it was the Heavenly Father who had made it. Tell how Patrick made up his mind that he would tell them about Jesus Christ when he became a man. At last he escaped, made his way over the sea, and travelled through many lands. Yet as the years passed on, he never forgot the poor heathen folk of Ireland, and eagerly waited for the time when he would be able to go back there and preach to them.

III. Patrick's Return.—At last he was able to go. He had told people about what he meant to do, and some of his friends said, "We will come too, and help to make the Irish people Christians." Picture this voyage over the sea and his arrival in Ireland. At first he had no house to live in, but he and his friends slept in a tent. Then a kind man gave him a barn, and that barn was Patrick's first church. Near where Patrick lived a powerful heathen king was ruling, who, with his subjects, worshipped the sun and fire. One day, just about Easter time, someone came to Patrick and said, "The King is going to hold his great Fire Festival on Tara's Hill; all the people from every part of the kingdom will be there." "What is the great Fire Festival?" said Patrick. "The people say their prayers to the sun and the fire in this country,"

said the man, "they do not know about the Heavenly Father Who made both sun and fire. And so every year they hold a festival in honour of the fire which will be lit on the top of Tara's Hill by the priests. All come to watch for the first flame, and no one may light his own fire until the sacred Fire on the hill has been kindled." So Patrick thought, "I will go there and tell all those poor heathen folk about the Lord Jesus." He packed up his tent and journeyed for many days until one evening he saw in the distance the green hills of Tara. Down in the village every light was put out and not an ember glowed on any hearth. It was the Festival of the Fire, and no one dared kindle a fire in his own house until the great fire had been lit on the top of Tara's Hill. Up on the summit of the hill a great fire was laid, and men stood by it ready to kindle it. Down below, the plain was thronged with people gazing anxiously upwards. Suddenly they saw a fire gleaming down in the plain. "Who could have dared to do this?" The people rushed to the fire and found that it was St. Patrick who had kindled the blaze before he went to sleep for the night.

IV. Patrick before the King.—The Saint was seized and carried before the King, while the people shouted "Let him be burnt." The King commanded all to be seated when Patrick, unafraid, was summoned to his presence. All feared to offend, save one little child who ran up to Patrick and clasped his knees. In after years that little child became the Bishop of Slane. "Why were you not afraid to light your fire?" asked the King. "Did you not fear the sun god?" "No, I was not afraid," said Patrick, "I am a Christian." "Why have you come here?" demanded the King. Then Patrick told them that he had come to preach to them about the Lord Jesus. All were so struck by his courage and look of kindness that the next day was appointed on which all should assemble to hear him preach.

V. St. Patrick's Sermon.—So St. Patrick began to preach. He told them all about God the Father, Who had made the fire and everything that is in the world. He told them about God the Son, our Lord Jesus Christ. He told them about God the Holy Spirit, Who came on Whitsunday. But the people did not quite understand the wonderful things about which Patrick was speaking. Suddenly he ceased to preach, and looked down. All over the ground grew tiny green leaves like this. (Show the children a *shamrock leaf* or a *clover leaf* if easier to get.) Patrick picked one of the leaves and held it up. "See," he said, to the people, "here is one leaf with three leaflets, three in one. So we Christians believe in one God, God the Father, God the Son, and God the Holy Ghost. Amen." Then all the people stood up and said with Patrick, "I believe in one God, God the Father, God the Son, and God the Holy Ghost. Amen." Further explanation of the above will be useless to the children at this stage. Let them each have a clover leaf and stand, like the people, to say St. Patrick's creed, touching the leaf stalk at the words "One God," and each separate leaflet as the separate Persons of the Trinity are named.

Expression Work.—Let the children draw or cut out or chalk the trefoil leaf.

Babies' Class.

Bring a bunch of summer flowers to Sunday School, such as bees delight in, including especially clover. Let the children become familiar with the names and appearance and scent of the flowers; *show* them the trefoil leaf as a sense impression stored up for future needs. Tell them the story of the wonderful bees that the Heavenly Father has made. Let them learn a thanksgiving hymn for the flowers and bees, or draw the flowers on their blackboards.

XXVII

FIRST SUNDAY AFTER TRINITY

HOW ST. PAUL CAME TO BE A MISSIONARY

Teacher's Thought.—To interest the children in the life of Missionaries in general, and St. Paul in particular. [Read Acts vi. 8-15 ; vii. 54 ; viii. 1 ; ix. 1-19.]

Introduction.—Refer to last Sunday's lesson, and St. Patrick, who went as a missionary to Ireland. To-day we are going to hear of the greatest Missionary who ever lived—St. Paul. The children will know his name. Refer to any local churches dedicated to him. Before he became a missionary, he was not called *Paul* but *Saul* ; we are going to hear to-day how he came to be a missionary.

I. Saul's Early Life.—Picture the busy town of Tarsus, with its university and its commercial life—the river running by the town with the big ships sailing on it and sailors from foreign parts to be seen in the streets. Tell how Saul was brought up in this town, and though he was very clever at his books, he was taught a trade, and made tents and sails for the great ships. Emphasise the fact that he was a Jew, and the Jews hated Jesus ; he had heard of the Christians and he hated them. After a while he came to live in Jerusalem, and he hated them still more. The Jews were very angry with the Christians, and tried to find them out and kill them. No one was more eager to do this than Saul ; he thought God hated the Christians too. So when anyone spoke of the Christians, Saul said eagerly, " Let *me* find them out—let *me* kill them." He thought he was pleasing God.

II. The Martyrdom of St. Stephen.—One day the Jews seized a young man called Stephen, who was a Christian. They carried him before the Council and told them he was being very wicked. Saul was there too, for he hated every Christian. But as he saw Stephen

standing there so quietly and bravely, it seemed as if the Christian had the face of an angel. Then tell the story of St. Stephen's martyrdom as Saul would have seen it. Suggest that Saul may have thought, "I wonder if I am right. Perhaps God loves the Christians too."

III. The Conversion of St. Paul.—A time came when more and more Christians were put into prison and killed, and Saul was one of those who were most anxious to find as many of them as he could, that they might be punished. At last someone had to go to a distant town, Damascus, and find out the Christians there and bring them back to be killed. "Send me," said Saul; so he was sent. Describe what happened on the journey. Verses 4 and 5 will need paraphrasing: "Why are you fighting against Me?" "For the Christians were Christ's own people, and Saul had really been fighting against Christ."

IV. St. Paul a Missionary.—Tell how Saul remained three days in blindness, wondering and thinking and praying. On the third day, as he was praying, he had a dream, in which he saw a man come to him and open his eyes. Tell how the dream came true, omitting Ananias' vision, as it complicates the story too much for young children. Describe how Saul was baptised by the name of Paul, and from that day forth became a missionary to tell all the people about the Lord Jesus.

Babies' Class.

The story is unsuitable for them. Let them think of the bright sunlight of St. Paul's vision. Tell the story of the creation of light; talk about the lights we have—the sun and moon and stars—describe sunrise and sunset, and talk about what the sunbeams do. Let the children, with a prism or glass of water, make "light birds" on the wall. Teach the hymn, "Darkness, darkness, flee away," and let the children draw sun, moon, and stars.



THE TEACHERS' LESSON TIME.

XXVIII

SECOND SUNDAY AFTER TRINITY**ST. PAUL AS A MISSIONARY.**

Teacher's Thought.—The courage of the missionary and its source in God. [Read Acts xvi. 19-40.]

Introduction.—Refer to last Sunday's lesson. What did Saint Paul make up his mind to be? To-day we are going to hear what he did while he was a missionary.

I. St. Paul's Daily Life.—Try to picture the daily life of Saint Paul. (a) His travels, sometimes alone, sometimes with a companion, by sea—on foot—riding on a camel.

(b) His life in the towns—sometimes staying with friends—tent-making by day—out-door services—sermons on the river-bank—at night meetings for prayer and preaching.

(c) His dangers—stoned—forced to flee by night—once let down in a basket over the city wall.

One day, while Paul and his friend Silas were staying in a town where they had been preaching, the people seized them and brought them before the magistrates, saying, "Punish these men." Avoid any reference to the maid with the spirit of divination. Tell briefly (without dwelling on the physical side of their suffering) how the magistrates beat them cruelly and cast them into prison, saying to the keeper, "Keep these men safe."

II. The Prison.—In the "inner prison," a dark and dismal dungeon, Paul and Silas, bruised and hungry, were chained to the wall, and their feet put into the stocks. Omit the last detail if the children will not understand it. Then the door was locked and they were left in their cell. In the middle of the night, the other prisoners in the neighbouring cells heard a strange sound. Someone in that

horrible place was singing hymns of joy. It was Paul and Silas. In their dark cell they were praying and praising God. God was with them in the prison, and they were not afraid if only they might tell people about the Lord Jesus.

III. **The Earthquake.** — The scene is intensely dramatic—the foundations of the house shaken—the doors burst open—the chains are torn from the walls—the prisoners' bonds are loosed—the keeper awakes. Everyone is frightened except Paul and Silas, who know that God is with them. The keeper rushes to the door with the thought, "Are all the prisoners gone?" When he saw the doors open, he was very frightened, for he knew that the magistrates would be very angry with him. He drew his sword and was just going to kill himself when Paul cried out, "Do not hurt yourself; we are all safe." Picture the scene in the inner prison when the jailor has called for lights—the flickering torches, the jailor on his knees before Paul and Silas, who stand there calm and unafraid. He feels there is something wonderful about them, "It must be because they are Christians, and God keeps them safe." "Sirs," he asks, "how can I be safe too?" Paul answered, "Believe in the Lord Jesus and you shall be safe." Then he preached to the jailor and all his household of the Lord Jesus, and they became Christians and were baptised that very night.

IV. **The Keeper's Kindness.**—Tell how the jailor longed to help his new friends, how he brought them out of the dark prison into his own house, took the heavy chains from them, washed and bathed their wounds, gave them food and drink, and served them gladly.

V. **The Morning.**—In the morning there came a message from the magistrates who had heard of the earthquake, "Let these men go." "Not so," replied Paul, "they put us in prison unjustly, let them release us openly." Then the magistrates came and begged them to depart. So

Paul and Silas said good-bye to all their friends and then went on to another city.

Expression Work.—Free drawing.

Babies' Class.

This story, if told very simply, might be suitable for the babies, the stress being laid on the courage of Paul and Silas, and the kindness of the jailor. We must be especially careful not to over-emphasise the sufferings of Paul and Silas, nor the terror of the earthquake. Show a picture of Paul and Silas in prison. "These two good men have been put in prison by cruel people. But they are not unhappy, because they know God is taking care of them, and they are singing hymns of praise. While they are singing, etc."

XXIX

THIRD SUNDAY AFTER TRINITY

ST. PAUL'S LAST GREAT ADVENTURE

Teacher's Thought.—God's care of St. Paul.

Introduction. — [Read Acts xxvii.] Refer to last Sunday's lesson. How did God deliver St. Paul? After that St. Paul made many more journeys and was often in great danger; but often as he journeyed he thought to himself, "I wish I could go to the great city of Rome, the greatest city in the world, where so many people live—then I could tell them of the Lord Jesus." At last Paul had his wish; his enemies took him prisoner once more and made up their minds to send him to Rome. Although he knew that perhaps he would be killed there, he was glad to go and preach about the Lord Jesus. So the officer who had charge of Paul found a ship that was sailing the way they wanted to go.

I. **The Start.**—Imagine the start—the big grain ship lying in the harbour—the prisoners in chains put on board, soldiers to guard them—the sailors and captain on the deck. But Paul had sailed on many ships before, and he knew that the stormy season was coming on; so he said to the officer, “This voyage will be very dangerous—I am sure the ship will come to harm.” But no one believed what Paul said.

II. **The Tempest.**—Make this a really vivid picture. Describe how the wind rose, the waves beat over the ship, and the ship drove on. The children will be interested to hear what happened on the first, the second, and the third day, etc. Tell them about the small boat tied on behind and nearly swept away on the first day. To *undergird* a ship is to pass great chains over the bows, and under the keel, and then to draw them tight. Tell how they flung overboard the cargo of heavy sacks of corn stored in the hold, and drove on through the mist with no sun by day and no stars by night. Then at last all gave up hope.

III. **St. Paul helps the People on the Ship.**—Picture the prisoner in his chains standing forth before them all—the only one undismayed. Shorten verses 21–26. “Be of good cheer, do not be afraid. God has told me that we shall all get safe to land.”

IV. **The Fourteenth Night.**—Verses 27–38 are so graphic and full that we have only to condense them. Omit for time’s sake the sailors’ treachery, verses 30, 31, 32; also verse 28 as usually unintelligible to children.

V. **Dawn.**—Read through carefully verses 39–41 and try to visualise every sentence. Then tell the story in your own words. Tell of the soldier’s counsel to kill the prisoners, and how Paul’s life was saved by the centurion. Describe how the passengers swam to shore. When they stood on dry land and the captain called out every man’s name, not a single soul was missing, just as Paul had said,

Then, after some time the captain secured another ship, and they re-embarked for Rome.

VI. St. Paul at Rome.—Give the children some slight idea of St. Paul's life in Rome—for a time in prison, then in a hired house—chained night and day to a soldier, but allowed to see his friends and tell all who came about the Lord Jesus. Tell of his constant thought of the people he had met in his travels, how he longed to see them and how he used to write letters to them. Show the children St. Paul's Epistles in the Bible. "These are the letters St. Paul wrote." If time permits, older children would be interested to hear of Onesimus and Philemon. Then tell, very briefly, how when a cruel king called Nero began to reign, Paul was taken prisoner again and put to death. But he was neither afraid nor sorry, for he wanted to be with Jesus Christ. No one will ever forget St. Paul, the great Christian missionary.

Expression Work.—Free drawing.

Babies' Class.

Talk with the children about the deep blue sea, and initiate some simple movements as suggested below, *e.g.* "Let us stretch out our arms. Is the sea as big as that? Let us stretch downwards. Is the sea as deep as that? Let us take up the water in our hands. We could never empty the sea." Tell how God made the sea and the land, and the line of yellow sands beyond which the sea may not come. Speak a little of the danger of the sea and the storms that arise, the lighthouses that we build and how we ask God to take care of sailors and people travelling by sea, and we sing, "Guard the sailor tossing on the deep blue sea." Show a picture of a storm at sea, and tell the story of St. Paul's shipwreck. Let the children draw a ship.

COURSE OF LESSONS ON "GIVING"

XXX

FOURTH SUNDAY AFTER TRINITY

I. HOW HANNAH GAVE HER LITTLE BABY TO GOD.

Teacher's Thought.—To let the children feel that it is a blessed and joyful thing to give unto the Lord.

[Read I Sam. i., ii. 11 and 18 to 21; iii.]

Introduction.—Draw the children's attention to their own Sunday School collection box. Possibly it will have upon it some text on the subject of giving. What do we give? Pennies. Where do they go? Some will go to help the missionaries. What do the missionaries give? Their time, their labour, etc. What do we give to other people? Lead the elder children to see that we give to people things that we cannot see and do not actually hand over, *e.g.* smiles, thoughts, attention.

We are going to hear a story to-day about a woman who gave to God the most precious thing she had.

I. Hannah's Sorrow.—Tell of the young wife living with her husband in the country and her one grief that she had no little baby. Describe the family's yearly visit to the Temple and the feast after the service. She would see the happy mothers with their little babies and would think "If I only had a little baby of my own!" When she went into the Temple church and saw the priests and the young boys in their white garments ministering before the Lord, she thought, "If I had a little baby, I should like him to serve God in this beautiful church." But no little baby came to her and so, when everyone else was gay and happy, she was silent and sad.

II. Hannah's Prayer.—Describe how one day Hannah, on the annual Temple visit, left the joyful feast and crept

away weeping to the Temple church, and there prayed to God. The words of her prayer in verse 11 must be simplified : omit the phrase "there shall no razor come upon his head" and Eli's hasty suspicion (verses 13-17).

Just by the door sat an old priest whose name was Eli. He saw Hannah praying and noticed how sad she looked, and when she had said her prayer he spoke to her, and said, "May God grant your prayer. Go in peace."

Hannah felt that God would really grant her prayer, so she felt glad once more and went back cheerfully to the feast. The next morning early the family went back to their own home.

III. The Baby Samuel.—Tell of the birth of the little baby and how Hannah called his name Samuel. Describe the family setting off the next year for the annual visit to the Temple, and why Hannah stayed behind with the little baby.

IV. How Hannah gave her little Baby to God.—Picture the day when Hannah resolved to take her little three-year-old boy to the Temple and give him to God ; the farewell to the home people ; the journey—Hannah and the child travelling probably on a camel or ass ; their arrival at the Temple door ; and their prayer in the Temple. Then Hannah took her little boy by the hand and led him to Eli. Eli did not recognise Hannah, she was so radiant with joy. "Do you remember the woman that stood by you here praying to the Lord ? I prayed for this child. God gave me what I asked, so I am giving him to God for his whole life." And she was so glad that she began to sing a hymn of praise. Then she said good-bye to her little son. She was very sorry to go away from him, but she had given him to God, and she promised to come and see him every year.

V. Samuel's Life in the Temple.—Picture Samuel growing up in the Temple courts very lonely and homesick at first, and then coming to love the old man Eli as if he had

been his father. Every day, clad in his white linen dress (*cf.* with "surplice") he took part in the services, sang the hymns, lit the candles, ran messages, led Eli by the hand when he became old and feeble and blind, slept at night in a bed close by the old man within the quiet Temple. Every year he welcomed Hannah with joy, as she came to see him and bring him the little coat she made for him.

VI. How Samuel gave himself to God.—"Samuel was getting quite big now ; when he was a baby, his mother had given him to God and he had not known what was being done for him. But now he was no longer a baby, and the time came when he would be able to give himself to God." Then read Chapter III. verses 1-10 through until you can tell the story as far as possible in the exquisite language of the original. The moment when Samuel consciously gave ear to the voice of God was the moment of his self-consecration. Omit God's message to Samuel concerning the sons of Eli as irrelevant to our present purpose. Say merely, "Samuel said, 'Speak, Lord, for Thy servant heareth.'" So God spoke to him, and from that day to the end of his life, Samuel gave himself to God to do God's work.

Expression Work.—Free drawing of the Temple, Samuel's little bed, etc. Or the children may learn by heart the first verse of the hymn :

"Hushed was the evening hymn,
The Temple Courts were dark."

Show Sir Joshua Reynolds's picture of "The Infant Samuel," and call it "Samuel giving himself to God."

Babies' Class.

The little ones will enjoy this story ; they know how mother loves her little baby, and would be sad at leaving him ; they know too how lonely they are when mother is away. Let the children co-operate to build the great Temple church with bricks ; pieces of paper may represent

the two beds belonging to Eli and Samuel. A picture as suggested above will be a help.

Begin the lesson by a talk about giving and receiving presents, and our babies as very precious presents from God. Then tell the story of "the woman who gave to God the most precious thing she had."

XXXI

FIFTH SUNDAY AFTER TRINITY

II. ABRAHAM AND LOT

Teacher's Thought.—The beauty of giving. [Read Gen. xiii. 5-12.]

Introduction.—Refer to last Sunday's lesson. What was it that Hannah gave? To-day we are going to hear another story about giving. You must tell me at the end what you think was given. (The elder children can be brought to realise that what Abraham really gave to Lot was not so much the green plain of Jordan as the first choice—something not so concrete, demanding a higher kind of giving.)

I. Abraham.—Once upon a time, long ago, there lived a good man called Abraham, who was very rich. Picture Abraham's position as a shepherd prince—with hundreds of sheep and cows and horses and camels, and many servants to take care of the flocks, milk the cows and shear the sheep. The sheep and cows and horses fed on grass, and they needed a great deal. Very soon indeed they would eat up all the fresh grass on a hillside, and then the shepherds had to find a fresh place where the flocks might feed. Picture the strange wandering life of Abraham with his family and servants, always moving from place to place. Describe how, when the grass had been all eaten up in the place where they had been staying, the black goat's-hair tents would be packed

on the horses' backs, the flocks driven on in front, the men, women, and children follow on horseback, until they came to a stretch of fresh green. "This is a good place for pasture," Abraham would say, "Let us stay here." Then the tents would be unpacked and put up—the sheep and cattle turned loose into the fresh grass, and all the people would go into their tents for the night.

II. **Lot.**—The children will understand that Abraham was Lot's uncle, although they may not know the word "nephew." Tell how Lot had also flocks and herds and tents and servants—how the flocks of Lot and Abraham fed in the same fields and were collected at night by their respective herdsmen.

III. **The Herdsmen's Quarrel.**—There is much in verse 7. Imagine how the quarrel came about, narrate a conversation between the two shepherds, the altercation leading to a quarrel, and the news of the quarrel carried to Abraham. "Your shepherds and Lot's shepherds are quarrelling," "What are they quarrelling about? I will come and see." Then tell how, when Abraham saw what was the matter, he realised that Lot and he must part and take their sheep and cattle into separate lands. He loved Lot, and would be very sorry to part with him, but he could not bear to quarrel with him.

IV. **The Decision.**—Abraham calls Lot, explains what has happened, and that they must part and go into separate lands. "Whatever happens, we must not quarrel, *for we are brethren*. Come and let us decide which way to go." They climb a high hill and stand looking down. Let the teacher find Bethel on the map of Palestine and try in imagination to see the "view"—the low fertile and well-watered valley of the Jordan on the east where flocks and herds could feed at pleasure, and the sparsely covered rocky mountain land to the west and north. Make the children realise that Abraham, as the head of the family, had every right to the first choice, but unselfishly gave it to Lot:

So Abraham said, "You choose first." (Then repeat verse 9.)

V. Lot's Choice.—Lot looked first at the lovely valley of the Jordan where it would be easy to become rich, and then at the rocky uplands where life would be hard. Then he looked back again at the Jordan valley. "I choose that," he said. So Lot chose the best land, and drove his flocks down to the fresh grass; and Abraham went up into the rocky hills and lived there. But God was pleased with Abraham, and when Lot had gone away God came to Abraham and comforted him.

Expression Work.—The children may show in sand the hills and the valley. Pieces of paper may represent sheep, tents, etc.

Babies' Class.

Show the children a picture of sheep feeding in a field as an introduction to the lesson. Talk about the sheep and lambs and what they eat. Every day the shepherd leads them into the field, and when they have eaten all the long grass in one field he takes them into another where there is fresh green grass ready for them. Tell the children the story about the two men who had a great many sheep, and what they did when there were not enough fields for all their sheep.

XXXII

SIXTH SUNDAY AFTER TRINITY

III. ELIJAH AND THE WIDOW'S CRUSE

Teacher's Thought.—The joy of giving.

[Read I Kings, xvii. 8-21.]

Introduction.—Who gets your meals ready at home? Where does mother get the food from? Lead the children

to the thought of the corn in the fields from which we get our bread. When there is no rain the corn cannot grow, and people and animals sometimes die of thirst. In some countries where there is no rain for a long while we say there is a *famine*; people fall ill and die for lack of food and drink. We are going to hear a story to-day about how a poor woman helped one of God's preachers (or prophets) during a terrible famine, when many people were dying for lack of food and drink.

I. The Widow and her Son.—This woman had one little son whom she loved very much, and together they lived in a little house in a country village. Every day she would go out into the country and gather sticks; then she would come home and make bread and bake it for her little son and herself. When the sun went down she would take her jug and fill it at the village well.

II. The Famine.—Mother and son lived a very happy life until there came a famine on the land. Picture what a "famine" means—the cloudless sky, the parched earth, the wheat lying blackened and withered in the fields, the ponds dried up, the animals dying on the hills, food dearer and dearer every day, people falling ill with hunger and thirst. Imagine what the famine meant to the widow—day by day less food for her money, less for herself and by-and-by less for the child, presently he would cry with hunger. One day it seemed as if the end had come. The child was hungry. She went to her flour barrel to make the bread. She could scoop up what remained of the flour in one hand—just enough for a last meal.

In her jar of oil a tiny portion was left; in the water-jug a tiny drop of water. Explain to the elder children that oil was used, and let them hear the word "cruse." Tell how she made up her mind to go out into the wood to gather sticks, make up a good fire and cook a last meal for her child and herself. After that she did not quite know what would happen.

III. The Woman meets Elijah.—Picture the woman outside the village gathering sticks—Elijah, the Man of God, passing and calling to her for water. (Use direct speech in this and other lessons wherever possible.) She knows that she has only a very little, but the stranger looks tired and thirsty, so she gives him some of the only water she had left for herself and her little son. As she is going, he calls again to her, this time for bread. Then she tells him all the story of her want. Learn verse 12 by heart so as to be able to repeat it to children. Then give Elijah's answer in the words of the Bible, paraphrasing verse 14 in some such way as "God says that there will always be flour and oil for you until the famine is over." The woman is very glad to be able to give what she has to Elijah who looks so tired and hungry, so she says to him, "Come home with me."

IV. The Woman's Reward.—Verses 15 and 16 have much in them. Tell how the woman takes all the flour out of the barrel, kneads it, mixes the oil with it, bakes and sets it before Elijah. Then as she puts away the flour-barrel, thinking all her flour is done, she looks inside. There is more flour there still. In the oil-jar there is oil still. So she makes another cake for her child, and her servant and herself. Still there is flour in the barrel. There is more oil in the oil-jar. And it is the same every day, the flour and the oil never come to an end; and Elijah lives in the woman's house, sleeping in an upper room. The woman had helped Elijah; the time was coming when Elijah would be able to help the woman and her child in a still more wonderful way.

V. The Woman's Sorrow.—Describe the illness of the woman's son; her faithful nursing; the death of the child and his mother's grief. When he was dead, she lifted him tenderly in her arms and carried him in her bosom (verse 19) to Elijah and poured out her grief to him. Omit verse 18. Elijah was very sad as he looked at the child, but he

prayed in his heart to God and said to the woman, "Give me thy son."

VI. Elijah saves the Woman's Son.—Picture the prophet carrying the child tenderly upstairs to his own room, laying him on the bed and praying to God to make the child well. (Omit verse 20.) Repeat Elijah's prayer three times.

Describe how God sent the soul of the child back into his little dead body, and he opened his eyes and breathed. Then Elijah lifted him up and carried him down to his mother. We can imagine how joyful she would be and how she would remember that day when she first saw Elijah and gave him almost her last drop of water.

Expression Work.—Let the children model or draw the widow's loaf and the jar of oil.

Babies' Class.

Talk about the children's daily bread and how mother has to keep on buying fresh loaves for the hungry children. What would the children do if there was no bread in the cupboard and no bread in the shops? "Once there was a poor woman, etc." Expression work as above.

XXXIII

SEVENTH SUNDAY AFTER TRINITY

IV. ABRAHAM AND THE THREE ANGELS

Teacher's Thought.—The joy of giving; Abraham's generous kindness. [Read Gen. xviii. 1-16.]

Introduction.—To-day we are going to hear how a kind man called Abraham gave food and shelter to three travellers who had journeyed a long way, and how these

travellers were really angels from God, though Abraham did not know. Have you ever been for a very long walk? How far did you walk? Did you get very tired and hungry and thirsty? Speak of the countries where there are no trams or trains and people walk bare-foot and often have to sleep out of doors, because the houses are so far apart. Their feet get dusty, sore and aching, and they are very glad to get to their journey's end. There are not many houses, and people are always glad to see visitors and welcome them after they have been travelling.

I. Abraham at the Tent Door.—Picture Abraham at his tent door in the heat of the day—the black goat's-hair tent pitched under the oaks of Mamre, the door-flap of the tent propped up to form a shade (look at the picture of a Bedouin tent at the present day). Tell how Abraham, looking out over the wide plains, saw three men coming towards him; as they came nearer he saw by the dust upon their clothes and feet that they were travellers. "How tired they must be," he thought. "Perhaps they have a long distance to go. I will ask them to come and rest under this tree near by, and my wife will get them some food. I am very glad they have passed near my tent." So Abraham ran to meet the men and said to them, "Do not pass by. Rest yourselves for a little while beneath this tree and wash the dust from your feet. I will bring you some food and drink, for you must be very thirsty. Then you shall go on your journey once more." So the three travellers came in. .-|

II. The Meal under the Tree.—Describe Abraham's eager preparations while the strangers were resting and bathing their feet; how he hurried to prepare for the visitors a dish of food with his own hands, whilst Sarah within the tent behind a curtain made bread and cakes. Then make "a mental picture" of the outdoor meal, spread beneath the shade of the oak tree, where the three strangers rest, while Abraham waits upon them.

III. The Promise.—Narrate the strangers' question (verse 9) and Abraham's answer. At this point tell the dearest wish of Abraham's heart—to have a child—and let the children feel that as soon as the stranger who had spoken before began to speak again Abraham knew that the speakers were no ordinary travellers but angels from God. (This will avoid the difficulty of the confused pronouns.) Paraphrase verse 10: "God is going to give you a little baby; Sarah and you shall have a son." Refer briefly to verses 11–15. Sarah was in the tent, but she heard all that they said. She could scarcely believe the news, it was such a joyful surprise, but the angel said, "It is indeed true." Then when the angel travellers had rested and refreshed themselves, they rose to go on their journey and Abraham went with them to show them the way.

And after a while, all that the angel had said came true, and Sarah and Abraham had a little baby boy and were very happy. Abraham was indeed glad that that day he had been kind to those travellers who were really angels sent by God.

Expression Work.—Let the children fold Abraham's tent in paper, place it on the "plains of Mamre" in their sand trays; matches may represent the trees.

Babies' Class.

At the beginning of the lesson give the children some simple movements connected with a walk into the country. "Let us make believe we are going for a long walk into the country; let us stoop and pick flowers; let us stretch up and touch the boughs of the trees; let us sit down and have our tea; let us walk on again; we are getting very tired and we must walk very slowly; now let us sit down and rest."

Here is a picture of three men who had been for a long walk and were very tired. They were so glad when they

came to this tent under these shady trees. There was a kind man in this tent called Abraham. Then proceed with the story. Omit all reference to the birth of his son. Merely describe the kindness of Abraham to the three tired travellers.

Let the children express their ideas of the story in the big sand tray.

XXXIV

EIGHTH SUNDAY AFTER TRINITY

V. THE BUILDING OF SOLOMON'S TEMPLE

[If preferred this lesson may be taken on a Dedication Festival Sunday or divided into two lessons.]

Teacher's Thought.—The joy of giving to God. [Read I Chron. xvii., xx. and following chapters.]

Introduction.—To-day we are going to hear a story of how a great and beautiful church was built. Ask the children if they have ever seen a house being built. Talk about building and what material is wanted. When the house is built, what will be wanted inside to furnish it? Our church is bigger than any house we have ever seen. It must have taken a long time to build; ever so many men must have worked at it—ever so many bricks and stones must have been used. It must have cost a great deal of money. Who gave the money? Refer to such events in the history of the particular church as will be likely to interest the children. Many people saved up their money and gave beautiful things because they were so glad to be able to give to God. We are going to hear to-day the story of a rich king who built a beautiful church for God.

(Owing to the very considerable alterations necessary in the story it is given below in full.)

I. David's Resolve.—Once upon a time there was a rich and good king called David who lived in a beautiful palace. There was no great church in his country, and all the people went to service in a tent. One day David was sitting in his palace when he thought, "My house is a beautiful palace, but the House of God is mean and poor. I will build a noble church in which all the people can praise God, and it shall be the most beautiful house in all the land." But God said to David, "You must not build Me a house yourself, for you are a man of war and have killed many people in battle. Only a man of peace may build Me a house. But your son Solomon the Peaceful shall be king after you; he shall build Me a house, and while he reigns the land shall be at peace."

II. David's Preparation.—So David chose a place in which to build God's House. It was on the top of a high hill called Zion. He also saved up money for many years, and stored up his gold and silver so that Solomon might build the House of the Lord. He made ready wood and stone to build the walls, iron to make nails and locks for the doors, and many other things. Then he called Solomon and said to him, "I wanted to build a beautiful House for God, but God has said that you are to be King after me and to build the church instead of me. I will make you King. See all I have prepared, so that you can begin to build." When he had said this, he called all the princes and chiefs and said to them, "Will you help my son to build the House of God?" And they answered "Yes."

III. Solomon's Coronation.—Describe how David summoned all the people to Jerusalem; told them of his decision and caused Solomon to stand forth before them all. "You shall be King and you shall build the House of God," he said. Then David gave Solomon a picture (show a picture, if possible) or plan of the great church, showing exactly how it was to be built, how many windows and doors it

was to have, how long and high it was to be. He brought out, moreover, all the treasures he had stored, all the jewels and gold and silver, and gave them to Solomon for the House of God. Then David turned to all the people who stood there. "Will you not give something to the House of the Lord?" he asked. "Which of you will make an offering for the Lord's House?" So the princes answered, "We should like to give." With joyful hearts they brought gold and silver and precious things for the House of the Lord. David was very glad to see the people bringing so many presents. When all the gifts had been brought, David stood up and prayed to God in words very much like our Sunday School prayer: "Lord, we ask Thee to accept these our gifts and use them for Thy service. Amen." After this, David put Solomon on the throne and put a golden crown on his head and all the people cried, "Long live King Solomon."

IV. Solomon builds the Temple.—Then Solomon began to build the Temple. He chose out some men who were very very strong and said to them, "Take your axes, go into the rocky mountains and there hew great stones for the House of the Lord." To others he said, "Go with these men and smooth the stones with your hammers, and get them ready for building." To others he said, "Take carts and go into the mountains and bring back the stones." So the workmen hewed great stones, as big as rooms, and brought them back to Jerusalem and placed them on the hill of Zion for the floor of God's House. Near the land of Solomon there lived another rich and powerful King called Hiram, who had been a friend to Solomon's father, David. Hiram lived near a great wood, in which were the largest trees that anyone had ever seen, and Hiram's men used to go into the woods and cut down trees to build palaces and ships for their master. Moreover, Hiram had among his servants a clever artist who could make wonderful pictures with colours and even with gold and silver. So Solomon

sent a letter to Hiram saying, "I am going to build a House for the Lord, and I want it to be a very magnificent one. Will you send some of your strong workmen into the great forest and bid them cut down trees for me? I will send them food to eat while they are working. Further, will you send me the man who can make beautiful pictures, so that he may help me to build the House of the Lord?" Hiram said, "Yes." He was very glad to help in building God's House. So his men went into the woods, and cut down great cedar trees, and piled them on carts and took them down to the sea. There the trunks of the trees were put on great flat boats and taken to the town where Solomon's men were waiting for them. Then Hiram sent the clever artist who could make pictures in colours and even in gold and silver, and he began to make pictures and beautiful things to put inside the House of the Lord. So the workmen began to build on Mount Zion. They built the walls of stone, very thick and strong; then they lined them inside with the wood sent by King Hiram. On the wood Hiram's artist made pictures of flowers and trees and angels. The floors and the ceilings were covered with gold; even the hinges of the doors were pure gold. It was indeed a beautiful house, and took many years to build.

V. The Church finished.—At last the great church was finished. Solomon put inside it all the beautiful things that David and princes had given. Then he called all the people to come and see the house, and with him ask God to come and bless them there. So the people assembled together with great joy. Some were clothed in white like our choirmen, and they sang a hymn of praise to God. Others played silver trumpets to make music for the singing. Then all the people stood outside the church and prayed that God would come and dwell in the house that they had built.

While they prayed a glorious cloud came down from

Heaven and filled all the House of God. All the people stood very quiet, for they knew that God had come into His Temple. Then Solomon went up the steps of a golden pulpit that he had built. And he kneeled down and asked God to bless this House that they had given, and, when the people said their prayers in the church, to hear them in Heaven His dwelling place and forgive them when they had done wrong. Solomon's prayer may be repeated—"Hear Thou in Heaven Thy dwelling place and when Thou hearest forgive." Then Solomon stood up and said to the people, "The Lord will be in this place to hear your prayers, and bless you evermore." After this tables were spread in the open air and all the people sat down to feast, because it was the festival of their church. When they had finished, they thanked the King and went home with joyful hearts, thinking of all the goodness of God to their King Solomon and to themselves and their children.

VI. How the Church was used.—So the great church stood on the hill and all could see it in the distance glittering like gold and every day the bells rang out to say, "God is here ; come and pray." Sometimes people were afraid of their enemies, so they went into the Temple to pray, and God made them brave again. Sometimes, all the corn died for lack of rain, so the people went into the Temple to pray, and God sent rain. Sometimes there were lonely people in the land, and they too found comfort in the beautiful Temple, as lonely people do now in our parish church. And after many years some of the people were taken prisoners and carried off to distant lands ; but even there they never forgot the beautiful House of God that King Solomon built.

Expression Work.—Free drawing or building with bricks.

Babies' Class.

Show the picture of a church and talk about all the people who helped to build it, and the different things of which it was made. Show a picture of the Temple, introducing it as another kind of church. This beautiful church was built long ago by a king called Solomon. Begin the story, omitting sections I., II., and III. Let the children all co-operate to build the Temple with their bricks.

XXXV

NINTH SUNDAY AFTER TRINITY**HOW NEHEMIAH REBUILT JERUSALEM**

Teacher's Thought.—To present an example of unselfish labour.

Introduction.—Remind the children of the building of the Temple as described in the previous lesson, and of all the beautiful gifts that were put in it. The Temple stood on the hill of Zion in the city of Jerusalem, and Jerusalem was surrounded by high walls. All the Jewish people loved the beautiful Temple and the city of Jerusalem in which it stood. We are going to hear to-day how Jerusalem was destroyed by enemies, and how, through the bravery of a good man, it was built up again. [Read II Kings, xxiv. and xxv., and Neh. i., ii., iv. and viii.]

I. Nehemiah taken captive.—Once upon a time there lived a boy named Nehemiah. He was a Jew and lived in the beautiful city of Jerusalem. All the Jews loved Jerusalem; they loved to look at its strong walls, topped by high towers and pierced by great gates, and to worship in the beautiful Temple that shone like gold upon a hill within the city. Nehemiah lived a very happy life in Jerusalem until at last something very sad happened. A powerful king came down upon the city and carried away nearly all the people as prisoners into his own country.

The Jewish women and children and Nehemiah with them were put into carts drawn by oxen, and while the men walked beside them, the king's soldiers drove these carts for miles and miles until they came to a bare stretch of sand called a desert. Then they went on again until at last they came to a great city where the king lived. There they stopped the waggons and there the Jews were forced to live. Nehemiah grew up in the city, and when he became a man he went to live in the King's palace as one of the King's servants. Every night the King held a great feast to which all the great men of the kingdom were invited, and to that feast Nehemiah used to carry the King's great golden cup of wine for him to drink. It was a most beautiful palace in which Nehemiah lived, and the King was kind to him, and gave him every comfort. But he could never forget the city of Jerusalem where he was born. Often he thought of Jerusalem's strong walls, high towers, and great gates, and of the great glittering Temple on the hill of Zion, and wondered what was happening to the Jews who had been left behind. However beautiful the King's palace was, Nehemiah longed to be back with his own people in his own country.

II. Nehemiah hears of his own People.—One day some men came to the palace and asked to see Nehemiah. When he came to them he found that they were Jews and had come from Jerusalem. How glad he was to see his own people again and to ask them about Jerusalem and the people left there! But the men told him a very sad story. Put into direct speech what had happened: the beautiful Temple burnt, the walls broken down, the gates destroyed, Jerusalem a heap of stones, a remnant of her people living a miserable life for fear of their enemies who constantly attacked them. Nehemiah was very sorry to hear this; he made up his mind that he would ask the King to let him go home. So he prayed to God, and asked God to help the Jews and move the King's heart to grant his request.

III. Nehemiah's Request.—Picture the great banquet, the King and Queen sitting on their throne, the nobles round, the gorgeous dresses, the luxurious feast, and the entrance of Nehemiah who offered the King his golden goblet with a sorrowful face and aching heart. Tell how the King looked at Nehemiah as he took the cup, noticed his sadness and asked the cause. "Why is thy face sorrowful?" Then describe how Nehemiah, though full of fear, spoke straight out to the King and told him the sad story he had heard. Repeat the story in direct speech. The King was sorry for Nehemiah, and said, "For what do you ask?" Then Nehemiah prayed to God in his heart and said, "If it please thee, send me back to my own country, that I may build again the walls of Jerusalem." So the King granted Nehemiah's request, and Nehemiah journeyed back to Jerusalem over the desert country where he had been taken when a boy.

IV. Jerusalem's Walls by Night.—When he reached Jerusalem, it was evening, and that very night he saddled his horse and rode all round the city. He saw the place where the beautiful Temple had been, the broken-down gates, the fallen towers, and the great walls lying mere heaps of stone. It was a pitiful sight. Then next day he called together all the Jews in Jerusalem and said to them, "You see how Jerusalem lies waste, and how we live in fear of our enemies; let us build up the walls of Jerusalem," and he told them how God had helped him. Then their hearts grew brave again, and they said, "Let us rise up and build the walls of Jerusalem."

V. The Building of Jerusalem.—Describe how the people divided themselves up into companies and each company began to build one piece of the great wall; and then they joined all the pieces together. Tell how they gathered together the stones, how the walls grew daily higher and higher, and how finally on the top of the walls they began to build again the great strong towers. But

all the time the enemies of the Jews hated to see them build again the walls of Jerusalem, and came near while they were building and mocked them, saying, "What are these feeble Jews doing? Can they build Jerusalem out of a heap of stones?" But still Nehemiah and the Jews went on building. Then the enemies gathered themselves together and said, "We will suddenly come upon the Jews and fight them and kill them and cause them to cease from building the walls of Jerusalem." So Nehemiah called the people together and said to them, "Be not afraid of them; God will help us." He divided the workmen into two companies; one company held ready all the spears and the shields, and the other company went on building; but even the men of the company that went on building worked with a tool in one hand and in the other they held their swords, in case the enemies should come upon them unawares. And Nehemiah said to the people, "We are far apart from each other, for the wall is very long. I will keep watch, and a man shall stand beside me with a trumpet. If he blows the trumpet, let everyone come together unto me." So still Nehemiah and the Jews went on building. They worked all day with all their might, and lay down where they were for their short night's rest. They did not trouble to build their own houses as yet, but they all joined together to build the city which they all loved.

VI. The Walls finished.—At last the work was done. The great wall was built; there was no break in it in all its length; the great watch towers looked out over the country in all directions; and the great gates with their strong locks and bars were set up.

Then all the people met together in a street before one of the great gates, and there they held a thanksgiving service to God, because Jerusalem was built up again. Ezra, the preacher, read to the people out of the Bible, and they all prayed to God and praised and thanked Him

for their beautiful city Jerusalem that they loved so much. And everybody was very happy indeed.

Expression Work.—Let the children build the walls of Jerusalem in their sand trays, and show the towers; pieces of paper will serve as gates.

Babies' Class.

Tell the story, omitting all reference to the work of the enemies of Jerusalem during the building; expression work as above, with bricks and sand.

XXXVI

TENTH SUNDAY AFTER TRINITY

(MISSIONARY SUNDAY)

PANDITA RAMABAI

(RAMABAI THE TEACHER)

Teacher's Thought.—To arouse the children's interest in some of the various kinds of work done by missionaries, in this instance the founding of schools. [Read "Missionary Stories," No. XVI. S.P.G., 1d.]

Introduction.—We are going to hear a story to-day about a little Hindu girl who became a missionary. (Show a Hindu doll, dress one of the children up in an Indian *sari*, or at least show a picture of a Hindu girl before the lesson begins, and say a few words as to the un-English appearance of Hindu children, and the way in which they come to school on week-days and Sundays—*e.g.* with bare feet, to sit on the ground, no hats or gloves, &c.)

1. Ramabai's Home.—Ramabai was a little Indian girl who was born in a forest of tall trees. She had no house of brick or stone to live in as we have, but Ramabai's house was made of branches and leaves plaited together. It had no windows, but only a door through which Ramabai could watch the stars when she woke up in the dark night. She lived in this little hut with her father and mother

and one little baby brother, and they were all very happy. The children ran about barefoot in the woods, gathered the fruit they found, listened to the birds, and watched the strange wild creatures of the woods from morning to night. When they awoke in the morning it was to the singing of the birds; when they lay down at night the song of the birds was their lullaby. Ramabai's father and mother were good kind people, and loved their little girl very much; but they were not Christians. They were heathens, and said their prayers to idols, for they had never heard of the Lord Jesus Christ.

II. **Famine and the Break-up of the Home.**—

At last a terrible famine came; no rain fell to make the leaves and grass fresh and green; no fruit ripened on the trees; no corn grew in the fields. Many people died for lack of food, and at last Ramabai's father and mother died, too. Then she and her brother wandered about for a long while looking for work. Sometimes they had to go without food for days; often they had nothing but a handful of corn and a few wild berries from the forest trees. As she wandered about through country and town she saw how cruelly many of the little girls of India were treated whose friends were dead, and whom no one loved. (The name "child widows" would be beyond the children's comprehension.) These little girls were made to do a great deal of hard work. They had to cook, and scrub, and carry water, and sweep when they were as little as you are, and, what was worse, they were always being scolded and beaten. They never played games as you do, or had happy times. Ramabai was very sorry for them, and could not bear to see their white and miserable faces. So she thought to herself, "I will help these poor children." Someone had given Ramabai money, so she had enough for herself, but not for them.

III. **Ramabai begins to help the Children of India.**—For a long while she went about India, telling

all the people she met about the poor little girls. After a time she became a Christian, married, and had a little girl of her own. Then she came over the sea to this country in a big ship, and then sailed across the ocean to America. But wherever she went she told the people about the poor little Hindu girls, and they were very sorry for them, and gave Ramabai money to go back and help them. At last when she had enough money she came home to India. For years she had been thinking "How can I help them?" and now she thought "I will make a home for the poor little girls whom no one loves."

IV. The School.—So Ramabai bought a beautiful house and made it into a school for the little girls. There were rooms with seats and desks where the children had lessons. There were rooms in which were toys for them to play with. There were rooms with long tables where they had their food. There were rooms with rows of little beds in which they slept. Outside the house was a lovely garden full of flowers, and in the midst of the garden was a clear and sparkling fountain, cool on the hottest day. In the holidays the children used to go into the neighbouring woods sometimes for the whole day. In schooltime they had lessons, and after lessons they played in the garden. They were indeed happy. Every morning very early Ramabai used to read the Bible with her own little girl, and tell her about the Lord Jesus Christ, and she always left her door open. One morning some of the children got up early, tiptoed to the door, and listened. It sounded so beautiful that they longed to hear more, so they crept inside and sat down. Then they heard about Jesus Christ, and very soon many of Ramabai's little friends became Christians.

V. The Famine.—One day there came a great famine in another part of the country like the great famine we heard of before. Ramabai heard that many women and children were dying of starvation. She remembered how

miserable she had been, so she left her school in charge of a friend and went off to see what she could do to help them. "I will have them in my home, and take care of them," she thought; then she remembered that there would not be enough food or room for her own girls and these poor sufferers. "I will ask the girls," she decided. When she returned home, she called her girls together and told them all about it. "Would it not be nice to have these people in our home and take care of them?" she said. "Yes, indeed," the girls answered, "we will give up our rooms to them and be very kind to them." "But," said Ramabai, "we shall not have enough food for all." "We will give them some of ours and go without ourselves," they said. Ramabai was very glad to hear her girls say this. But still she had not enough money to feed and clothe so many new people. First she prayed earnestly to God and then she wrote a letter to the newspaper telling all about the famine. Then a great many people read her letter and sent her money. So she went to find the poor starving people and brought them back to the Home. The girls were very sorry for them, for the mothers and children looked ill and thin and miserable. They received them very kindly, made them happy and comfortable, and gave up their own rooms to them. Some of the mothers brought their own babies, who were crying with hunger, and each girl chose a little baby to take special care of.

VI. The Baptism.—At last a great many of the famine people said they wanted to become Christians, and Ramabai told them they might be baptised. So they were driven in waggons to the bank of a river, and there they were baptised.

Then one day some of Ramabai's children came to her and said, "We are Christians, and we want to do something for Jesus." Ramabai said to them, "Would you like to be missionaries and go back to your people and tell

them of the Lord Jesus ? ” “ Gladly,” they said. “ Will you teach us how to do this ? ” So Ramabai did teach them, and they went back as missionaries to their own people. And Ramabai is still teaching them and other little children in the beautiful school she has built.

Expression Work.—Let the children draw the schoolroom or freely illustrate by drawing.

Babies' Class.

Have all the pictures of “ brown babies ” possible. Tell the story very simply—(“ This little brown baby is called Ramabai ”) as far as the baptism of the children, and let the children build schoolhouse and fountain, etc., with bricks in their sand trays.

EARLY BIBLE STORIES

XXXVII

ELEVENTH SUNDAY AFTER TRINITY

THE CREATION OF THE WORLD

Teacher's Thought.—“ First I learn to believe in God the Father Who hath made me and all the world.” [Read Genesis i. and ii. v. 1-3.—Observe that there is no attempt made here to harmonise the two accounts of the creation given in Gen. i. and ii.]

Introduction.—We are going to hear to-day the oldest story in the world. Your mother heard it when she was a little girl, and her mother heard it, and her's, and so on, further back than anybody knows.

I. The Beginning.—“ Once upon a time every place through all the sky was full of star dust, and God set it whirling and whirling until first one round world wheeled

off and went dancing along the path that God had bidden it follow, and then another and another and another, until all the sky was full of whirling worlds, all dancing along in the paths God bade them follow. Now one of these worlds was going to be the world in which we live, so God's Spirit brooded over it, like a bird over her nest, until it was ready to be a world that animals and people could live in." (Mrs. Houghton's *Telling Bible Stories*. Scribner.)

II. **Light.**—But as yet all was dark on this earth, dark as the darkest night. So one day God said, "Let there be light," and there was light. And God saw the light, and it was beautiful, and He called the light day and the darkness night.

III. **Sky.**—On the second day God said, "Let there be a blue sky over the world, with white clouds to sail across it and fresh air to blow beneath it." And there was a blue sky and white clouds and fresh air.

IV. **Land and Sea.**—The third day God said, "Let all the water beneath the sky be gathered into a great sea, and let the dry land appear." So the water was gathered together into one great sea, and the dry land appeared. The big waves of the sea could never swallow up the land any more, for God put His line of yellow sands, beyond which the waves might never pass. Then on the land fresh green grass began to grow, and lovely flowers and shady trees.

V. **Sun, Moon, and Stars.**—The fourth day God said "Let there be lights in the sky so that my people may know when it is day and when it is night, and when it is summer and when it is winter." So God made the sun to shine in the daytime, and the moon to shine at night, so that we can see to walk about and do our work. Also, He put beautiful stars to shine in the sky at night around the silver moon.

VI. **Sea and Air Animals.**—The fifth day God said "Let the sea bring forth abundantly moving creatures that have life, and let birds fly in the sky." So God made

the fishes, the big fishes and the little fishes, the beautiful sea-shells, the crabs and lobsters and starfish and jelly-fish, and all manner of sea creatures : and they all swam about in the deep blue sea. And God made the birds to fly in the air, the great birds and the small birds, the eagles and sparrows and tiny wrens, and they all flew about in the air and made their nests in the trees.

VII. Land Animals.—The sixth day God said : “ Let the earth bring forth living creatures.” So God made all the land animals, big and little, the animals that run and the animals that creep, the horses and cows and sheep, and dogs and cats, and the frogs and rabbits, and snakes, even the tiny mice and beautiful butterflies. Last of all God made man and woman, and said to them, “ Live on this earth, you and your children, and be happy. All this earth is for you ; all the grass and flowers and fruit are for you to enjoy.” And God saw everything that He had made, and behold, it was very good.

VIII. Sunday.—And when all the earth was finished, God said, “ Let there be a day of rest.” This is why we have our happy Sundays, when we rest from our week-day play, and fathers and mothers rest from their week-day work, and we come to Sunday School and Church and think about God and our Heavenly Father, because He rested when He had finished making the beautiful earth in which we live.

Expression Work.—Recapitulate the first three “ Days of Creation,” and then let the children divide their paper into quarters and illustrate in any way they please the last four “ days.”

Babies' Class.

Tell the above story simply. Illustrate in any way you can on the blackboard—or show the children all the pictures you can procure. The children would enjoy hearing the Creation story told by pictures ; for instance,

the teacher might show in succession pictures of the sea and sky—the yellow sands,—the grass, flowers, trees, a sunny day, a starlit night, a fish, a bird, a sheep, etc., and the children might then freely illustrate with drawing.

XXXVIII

TWELFTH SUNDAY AFTER TRINITY

THE GARDEN OF EDEN

Teacher's Thought.—"First I learn to believe in God the Father, Who hath made me and all the world." [Read Gen. ii. 4-25.]

Introduction.—Have you ever been in a garden? What did you see there? Talk about the children's experiences. What is the man called who looks after the garden? What does the gardener do? We are going to hear a story to-day about a beautiful garden which God made as a home for the first man and woman on the earth.

I. How the Flowers grew.—It took a long time to make this beautiful garden on the earth, for once upon a time this world in which we live was not like it is now. The sea was there and the sky was there; but there were no trees nor flowers growing on the earth, and no green grass in the fields. For there had been no rain to make the trees and flowers grow. Then God sent a soft mist, and the mist softened the earth and the seeds that had lain hidden in the earth began to spring up. Then the flowers bloomed and the trees waved their shady boughs and green grass grew like a carpet over the land.

II. How the First Man was born.—(Verse 7.) But there was no one to tend and care for the trees and flowers and the grass; and no one to look at their beauty and enjoy their sweet smell, and the lovely earth. So

God took the dust of the earth and made a man, and “breathed into his nostrils the breath of life, and man became a living Soul.” And the man was God’s own child, because God had given him a soul. And God has given each of us a soul, and we are His children too.

III. The Garden of Eden.—(Verses 8, 9, 10, 15, 16, 17.) Then God made a beautiful garden to be a home for the man. There were lovely trees in the garden; some were covered with bright flowers, some hung heavy with fruit. One tree was called the Tree of Life, and one was called the Tree-of-the-knowledge-of-Good-and-Evil. A beautiful river ran through the garden and made everything fresh and green. God called the garden the Garden of Eden, and He put the man there to take care of the flowers and trees, to be the “gardener of Eden.” God used to come and talk to the man, and the man was very happy. He might eat the fruit of any tree except of the Tree-of-the-knowledge-of-Good-and-Evil. God had told him not to eat of that fruit. And the man did not wish to do so, for he was quite happy, and he loved God.

IV. How the First Woman was made.—(Verses 18-25.) But the man whose name was Adam was all alone in the garden. Sometimes he wanted someone like himself to talk to about his work and the beautiful things of the garden. So God said, “It is not good that man should be alone, I will make a help-mate for him.” So God made all the beasts, the horses, the cows, and sheep, and dogs, and cats, and all the birds, the robins and sparrows, and thrushes and cuckoos, and all the other birds, and brought them to the man so that he might give them all names. And Adam gave them all names and made friends with them. But he could not talk to the animals about his work, and the beautiful world; among all the animals there was no help-mate for Adam. So God made Adam fall into a deep sleep. While he was asleep, God sent a beautiful

woman called Eve. When Adam woke up, there was the woman that God had given him for a help-mate. How glad Adam was to see her! Now he could talk to her of his work and the beautiful world, and she was a child of God, just as he was. He said, "She is bone of my bone, and flesh of my flesh." And the woman's name was Eve. So Adam and Eve lived together in the Garden of Eden, with their Heavenly Father God, and were very happy.

Expression Work.—Let the children make a garden in their sand trays, or draw some of the flowers and trees that grew in the garden.

Babies' Class.

This story, if simply told, will be suitable for the babies' class; expression work as above.

XXXIX

THIRTEENTH SUNDAY AFTER TRINITY

THE STORY OF THE FALL, OR THE SEPARATION OF MAN FROM GOD

Teacher's Thought.—The little child has no concern with sin as a *problem*, though he is concerned with it as a fact. This story is the answer to the question which a child will ponder: "Why cannot I see God and hear Him speak? How is it that I, God's dear child, cannot live always in visible constant fellowship with Him?" The child needs first to hear the story *as a story*; its very form will appeal to his childish experience. The fruit was "pleasant to the eye," and a baby is attracted by bright colour. God "walks" in the garden; the sound of His *footsteps* rouses in His disobedient children a fear they have never felt before, and they dare not run to meet Him as a child would run to meet his father. Later on the symbolic meaning of the story may be explained. It is worth while noting that nowhere in the narrative

is labour called a curse, nor does God curse either Adam or Eve for their disobedience. [Read Gen. iii.]

Introduction.—Remind the children of the last lesson—how Adam and Eve lived happily in the Garden of Eden—how they might eat of the fruit of any tree in the garden except of the Tree-of-the-knowledge-of-Good-and-Evil, and how God came and talked with them every day.

They might have lived for ever in that lovely garden, tending the flowers and trees, and loving each other, but one day something very sad happened. We are going to hear the story of that to-day.

I. The Temptation.—As Eve was walking in the garden, a serpent crept up to her and said, “Has God told you not to eat the fruit of any tree in this garden?” Eve answered, “We may eat of any of the trees in the garden except the tree that grows in the midst of the garden, the Tree-of-the-knowledge-of-Good-and-Evil. That tree we may not touch, lest we die.” The serpent said to her, “You will not die if you eat that fruit—you will be like God, knowing Good and Evil.” So the woman turned and looked at the tree. When she saw the ripe fruit hanging among the boughs, she thought “How sweet it must taste!” When she saw the bright colour of the fruit against the green leaves, she thought, “How beautiful it is!” Then without thinking any more she stretched out her hand and took it, and ate it. It was beautiful and it tasted sweet. So she gave some to Adam and he ate too. (Omit verse 7. Note that the phrase “to be desired to make one wise” can be rendered “desirable to look upon” in verse 6, and for “the voice of the Lord God walking” in verse 8 we may substitute “the sound of the Lord God walking.”)

II. The Confession.—But when Adam and Eve had eaten of the fruit, they were frightened and ashamed, and they hid themselves under the trees. In the cool of the evening God came down to talk to them as He always did, but they did not run to meet Him. When they

heard His footsteps they hid still amongst the trees. Repeat in full verses 9, 10, 11, 12, 13, 14, omitting the phrases "because I was naked" and "Who told thee that thou wast naked?" and translating "beguiled" by "tempted." Omit the latter half of verses 14 and 15.

III. The Consequences.—Then God said to Adam and Eve, "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; with hard work shalt thou earn thy bread." Paraphrase this for the younger children; "For your sake the ground shall bring forth thorns and thistles so that you may work hard and learn to be good."

Adam and Eve could no longer stay in the beautiful garden because they had disobeyed God. They had to go out into the world where thorns and thistles grew among the flowers and trees, and dig the ground and work hard to earn their living all the days of their life. And at the east end of the garden God put an angel with a flaming sword to warn them that they might not return there.

Expression Work.—Free drawing—the tree, serpent, etc.

Babies' Class.

Tell the story of "how God made the apple grow," illustrating by a series of pictures showing a tree in winter, in blossom, in leaf, in fruit. Teach the following finger play:—

This is the tree with its leaves so green,

[*Raise hands with spread fingers*]

These are the apples that hang in between.

[*Close fists*]

When the wind blows the apples will fall,

[*Drop hands*]

Here is the basket to gather them all.

[*Interlace fingers*]

Illustrate with free drawing.

XL

FOURTEENTH SUNDAY AFTER TRINITY

NOAH'S ARK

Teacher's Thought.—How God gave the world a fresh start. Noah, the First Reformer. [Read Gen. vi. 9-22 ; vii. 6-11 ; viii. 1-17 ; ix. 8-17.]

Introduction.—Have you got a Noah's Ark ? What is it like ? What is inside it ? To-day we shall hear how the first ark came to be built.

I. How Noah was told to build the Ark.—Long long ago, nearly all the people of the earth were very wicked ; they thought nothing but evil thoughts and did nothing but evil deeds. When God looked down on the earth and watched how unkind people were to one another, He saw that the beautiful earth must be washed clean of all these wicked people, and that He must send a great flood of waters. But there was one good family on the earth, and the father of this family was called Noah. God wanted to save Noah and his family, so He told him what was going to happen, and told him to make a boat, so that he and his family might not be drowned. Then God told Noah how to build the ark or boat. Be familiar with the directions in verses 14, 15, 16, so as to tell them simply, translating dimensions into terms of the children's experience ; *e.g.* "as long as a church and as tall as a house." Note the marginal reading in verse 16, "a roof shalt thou make to the ark."

II. The Building of the Ark.—So Noah and his sons cut down trees and sawed them up, and began to build the Ark. It took them many many years. Picture the building of the Ark, the hammering and planing and sawing

and nailing, the making of the doors and roof and the three floors, while a crowd of wicked, sneering people would come every day to ask what Noah was doing and to laugh at him. Imagine what they might say to him—“The flood will never come—we do not believe God told you so, etc.”

Then Noah would tell them about God, and beg them to be good and leave off their evil deeds; but they would not listen.

III. How Noah saved the Animals.—Narrate the commands given to Noah as told in vi. 19, 20, 21,—so Noah gathered together two of every kind of animal and sent them into the Ark. Name any animals you can think of (remembering that an animal is *any* living creature). Then Noah put grass and corn and fruit into the Ark, so that his family and all the animals might have food.

IV. The Ark waits.—When all was ready, tell how Noah and his family went inside the Ark as it rested on dry land, shut the door, and waited seven days.

V. The Flood.—Describe the rising of the Flood as is done so graphically in verses 18–21; the rain first, and people thought little of it; then rain increasing—floods—the Ark floats—the water covers the fields and the people’s flocks and herds—the water floods the towns and villages—the people fly for refuge to the high mountains—lastly the water covers the mountains, and all flesh is destroyed save Noah and they that were with him in the Ark. Avoid all undue emphasis of the calamity, but the child’s primitive sense of justice is quite satisfied by the destruction of the wicked people.

VI. The Ebbing of the Flood.—Then describe the mighty wind—the ceasing of the rain—the sinking of the waters—the tops of the mountains appear—the Ark rests on the top of one of them—blue sky is seen.

VII. How Noah knew that the Flood had gone.—Tell briefly what is recorded in chapter viii. 6–11.

VIII. The Rainbow Sign.—Then God said to Noah, “Go forth out of the ark.” So Noah went out of the Ark, and so did his wife and all his sons and all the animals. And the birds flew up again into the trees, and cattle and sheep roamed over the hills, and all the animals found homes again for themselves. But Noah knelt down and thanked God for keeping him safe. Then God said to Noah, “There shall never more be a flood upon the earth. I will give you a sign.” And when Noah looked up in the blue sky, he saw a lovely rainbow. God said “The rainbow is my sign; when you see that, you and your children after you will remember how I saved you from the great flood.”

Expression Work.—Give the children coloured chalk and let them try to draw the rainbow and the Ark and the dove.

Babies' Class.

Tell the story as given above; then produce a *real* Noah's Ark and let the children “play” through the story again with the Ark and the animals on their sand tray.

XLI

FIFTEENTH SUNDAY AFTER TRINITY

THE TOWER OF BABEL

Teacher's Thought.—The foolishness of pride. [Read Gen. xi. 1-9.]

Introduction.—Could you touch that window sill? Yes, you could. Could you touch the ceiling? Yes, if you climbed on a ladder. Have you ever seen men on the roof of a house or high up mending the telegraph wire? They look quite small, they are so far away. They look

as if they were very near the sky. Can they touch the sky? Have you ever seen a high tower? If a man climbed the very highest tower that was ever built, could he touch the sky? No, we know that the great blue sky is above all and no one can touch it. We are going to hear a story to-day about some people who wanted to build a tower that would touch the sky, so that all might see how clever they were and give them honour.

I. Why the Tower was built.—These people lived in a very flat land where you could see for miles and miles. And they said to themselves, “No one gives us praise while we live here; no one thinks us great and wise and clever. Let us do something to make ourselves a name so that people may talk about us and say what fine people we are.” So they decided to build a city with high walls so that people could see it for miles and miles and miles, and they said, “In the city we will build a tall tower, the tallest tower in the whole world, so tall that it shall touch the sky. Then people will see the city and the great high tower touching the sky, and they will say, ‘What wise and clever people those must be!’” So they left their homes and their work and began to build the city and the tower.

II. The Building of the Tower.—There were no rocks nor stones in their country, so they had to build their tower of bricks. Describe the building of the city—some men digging clay out of the ground, making bricks of it and baking them in the sun; others carrying the bricks in great piles on their backs; others putting the bricks in rows to make the walls. Describe how the walls were first of all as high as your knee—then as high as your head—the ceiling—the roofs of the houses—the tall trees—and the people could see the city for miles and miles and miles. Then tell how they began to build the tower as high as the roofs of the houses—as high as the tall trees—as high as the hills—as high as the mountains—but it never touched

the sky. All the time they were building these men thought, "How people will talk of us when they see our great tower whose top will touch the blue sky."

III. The Confusion of Tongues.—When God saw how foolish and proud they were, He said, "I must make them leave off building that tower. I will make them talk so that they cannot understand one another. Then they will not be able to tell each other how to build and they will leave off and go back to their own work." So when the men who were building the tower called out for more bricks nobody understood what they said. And when the men who were making the bricks called out for more clay nobody knew what they meant. All was in confusion. No one knew what to do, for no one could talk to anyone else. So they left off building the city and the tower. And God scattered them abroad upon the face of all the earth. And the city and the tower fell into ruins, and no one knows where they are to this day. But the great beautiful blue sky is still over all.

Expression Work.—Let the children model a brick ; if preferred, model the tower on their sand trays or express themselves freely in drawing.

Babies' Class.

Tell the story as above ; illustrate it by the following finger play :

My men [*the fingers and thumbs*] will build a tower to-
day, a tower to-day, a tower to-day,
Their tower will be so very high [*point upwards*],
That it will surely touch the sky.

Here is the wall [*finger-tips touching to make the wall*]
they build to-day, they build to-day, they build to-day.
They call the people [*beckon*] round to see
"Our wall is higher than a tree."

This is the tower [*close fists one above another*] so strong
and round, so strong and round, so strong and round.

They tell the men who come in crowds

“Our tower is higher than the clouds” [*point upwards*].

This is the tower [*closed fists as before—raised high up
above head*] so high and tall, so high and tall, so high
and tall.

They think their tower so very high

That it will touch the bright blue sky [*point upwards*].

But the bright blue sky [*point upwards*] is far too high,
far too high, far too high.

Although their tower was big and tall,

It could not touch the sky at all.

Then let the children build a tower with bricks in their
sand tray.

SPECIAL FESTIVALS

XLII

SIXTEENTH SUNDAY AFTER TRINITY

DEDICATION FESTIVAL

Teacher's Thought.—To bind the children closer in interest and love to their own particular “church,” and to pave the way for the later concept of the “Catholic Church,” (which meaning of the word “church” is beyond them at this stage).

N.B.—It is intended that each school should freely adapt and alter this lesson as the history, circumstances, and dedication of the particular church suggest.

Hymn Talk.—Talk about the festival that we are keeping to-day. “Festival”=Happy day. When do we

keep festivals ? (Birthdays—christenings—weddings.) We are keeping a birthday to-day—the birthday of our church.

Do you know how old our church is ? (Count on fingers or let a child write on board.) Describe the state of things before the church was built—where the people worshipped, etc. Tell of the founding of the church—who gave the money, and why—the helpers (architect—builders—workmen—donors, etc.).

Describe the laying of the foundations, raising of the walls, roof, windows, spire or tower, and last the bells—what happened on the Dedication Day—the ringing of the bells—the bells' message. What do they say ? “Ding, dong, come, come.” (Let the children make believe to ring the bells.)

Teach :—Come ! come ! people come !

This the bells' message to me, to you.

Come ! come ! All may come !

Fathers and mothers and children too.

Sunday Songs for Little Singers, Carey Bonner.

Describe the people all flocking to church—the doors open wide and the bells ringing. What did they see inside ? Get from the children what they would see inside their own church (altar—font—organ—pulpit—choir stalls—lectern—windows, etc.). Enumerate any gifts bestowed upon the church that the children can see—“All these lovely things put inside our church because it was to be God's House,” and then the rows and rows of seats for everyone.

Teach :—Come ! come ! people come !

See the church doors now are open wide.

Come ! come ! All may come !

Plenty of room for you all inside.

Then the people go into church and soon they all stand up. What are they doing ? They are thanking and praising God for their lovely church. Then the organ is



ACTION HYMN—PULLING THE BELLS.

silent, all is quiet, they kneel down. What are they doing? They are praying. That is why they have come to church, to talk to God and to praise Him.

Teach (music very soft).—

Come! come! people come!

Pray to the Father who hears our call.

Come! come! All may come!

Sing to the Father who loves us all.

Suggested Prayer for Dedication Festival to follow above.—"Dear Father in Heaven, we thank Thee for our church in which we worship Thee. Help us to love and serve Thee better, through Jesus Christ Our Lord.—Amen."

Lesson.—St. Matthew.

Introduction.—"Every one of you children has a name. Do you know mother's or father's name? I wonder if any of you have the same name as mother or father or auntie or uncle. Then you are *called after* them, and our church is *called after* St. _____, because he was such a good man that we like to think about him.

Tell the story of the *Saint* in whose memory the church is dedicated. Make the story a series of vivid *mental pictures* in the children's minds. *See* them yourself first. What you have *seen* you can tell.

For instance, the story of St. Matthew might be told in the following way.* [Read St. Luke v. 27-29.]

Speak about the *friends* of our Lord and the different kinds of work they did before they left their own work to take up a greater work.

I. St. Matthew at Work.—"A tax-gatherer." Think well how near in the children's own lives you can get to this (? "a rent man"). Picture St. Matthew's house near Capernaum—the booth at the cross-roads—the daily

* The subject of this lesson was fixed by the dedication of the writer's own parish church, in connection with which the lesson was given.

hours spent sitting behind his counter—the piles of money—the Hebrew Tallies—the rumbling waggons stopping and turning out their wares—the boats landing near—the road crowded with packages—the angry scowls and calculations. Let the children feel how the people would dislike St. Matthew because they had to pay money to him, and how Matthew would come to hate the work he did.

(The reason of the tax-gatherer's unpopularity may be beyond the children, or one might try to explain in some such way as "Our money goes to our own king; suppose our money went to some *other* king who was very wicked, what should we think?")

II. How St. Matthew came to hear of Our Lord.—Perhaps He passed along the road by Matthew's booth, or Matthew saw Him in the town, or saw Him heal the sick, or preach to the people or sail across the lake. Matthew would always look out for Him eagerly whenever He passed by his shop, for he grew to love Him and sometimes he thought, "If I could only leave my work and follow Him!"

III. The Call.—Tell of the day when St. Matthew, sitting at his counter, saw our Lord passing by. Picture St. Matthew's surprise and joy when He stopped by *his* booth, turned to *him* and said "Follow Me"; Matthew's last look at his books and the piles of money lying on the counter—his thought, "I must leave these behind. Perhaps I shall follow Jesus to danger or death." Then his choice—(he forsook all and followed Him).

IV. The Feast and the New Life.—Picture St. Matthew's joy; he wanted all his friends to see his new Master before he went away with Him. Describe the Feast (omit what happened there); then the farewell and the new life. For many months he went about with our Lord and watched His wonderful work. Then at the Ascension, to Matthew and the other Disciples was the command given—something to do for the Lord—"Go ye into all the world and preach." So St. Matthew wandered

through many lands for many years, telling all people of the Lord Jesus, and before he died he wrote down all that he remembered, so that you and I might know. This we call St. Matthew's "Gospel" or "Good News."

That is why we think of St. Matthew on our Dedication Festival, and are glad our church is named after him.

(The question of "authorship" need not trouble us: just as the Church received the tradition and grew out of it, so must the little child.)

Expression Work.—Let the children draw the church or the church bell. If a picture of the parish church could be had for each class, it would be helpful to talk over the details of the picture with the children. Better still, give each child one to take home.

(N.B.—Parish magazine covers often show the church.)

Babies' Class.

In this case, the story of the Saint is not a suitable one for very little children. It would be better to speak of the church's birthday. Preface by a few remarks about children's birthdays, then talk about the church.

Give some free movements for the little arms and legs. Shall we be the bell-ringers and ring the bells? Then let us walk to church. Now let us sit down. Who has heard the bells to-day? Has anyone been to church to-day? Why did the bells ring to-day? It is Sunday. Talk about Sunday as a day of rest. Father, brothers, sisters, stay at home from work. Do the bells ring on any other day? Talk about Christmas Day and why people go to church then. Speak of what the children can see—decorations, etc. Then the bells ring on Easter Day, and there are lovely flowers in our church—talk of Harvest Thanksgiving, and why people come to church then. When else do the bells ring? For little babies to come to church—talk about baptisms. For Children's Service—tell what the children would see. If possible weave all these points into a

story of a child who lived near a big church and often went inside when the bells rang.

Expression Work.—As for older children—or build a church (with wooden blocks) in the big sand tray—put in the Sunday School and the houses where the children live—let the children tell how they come to church, then ring the bells during the repetition of the hymn learnt.

HYMN FOR DEDICATION FESTIVAL.

Come to church, good people;
Come to praise and pray.
High bells in the steeple
Call to us to-day.
Ding ! Dong !

Our dear church was builded
Long ago with prayer,
So that all the neighbours
Might be welcome there.
Ding ! Dong !

On this happy birthday,
When our church was given,
Let us praise the Father,
Dwelling high in Heaven.
A—men !

M. M. P.

For tune see Appendix.

XLIII

SEVENTEENTH SUNDAY AFTER TRINITY

HARVEST: THANKSGIVING SUNDAY

Introductory Hymn Talk.—What festival are we keeping to-day ? What do we see when we go into church ? Talk about the church decorations. Why have we put



BABIES' CLASS—"BUILDING THE PARISH CHURCH."

[To face page 186.]

corn and fruit and flowers in our churches to-day? To show how glad we are that the harvest is come, and so we sing hymns of praise to God. What do we thank God for at harvest time? Let the children enumerate. We are so glad that God has sent us the fruit and flowers, and there is one gift at harvest time we could none of us do without. Show a bundle of corn. What do we use the corn for? Have a loaf of bread on the table beside the corn sheaf, and draw the children's attention to it. Out in the country the corn grows so high in the fields (compare with the height of one of the children), and then the farmer's men go out and cut it down, and tie it into bundles, and crush out all the little seeds (show the children the corn seeds), and take the grain seeds to the miller. What does the miller do? Grinds it into white flour to make our bread. So the farmers are very glad to see a good harvest, and so are we. And we are very thankful too. For the farmer could not make the corn grow. He only took out his horses and ploughed deep furrows in the ground and scattered the good seed on the land. But then he had to wait while the Heavenly Father fed it with sunshine and watered it with rain.

Then Teach :—

We plough the fields, and scatter
 The good seed on the land,
 But it is fed and watered
 By God's Almighty hand ;
 He sends the snow in winter,
 The warmth to swell the grain,
 The seed time and the harvest
 And soft refreshing rain.

So it is God who sends us the corn to make our bread, and the flowers and fruit, and "all good things around us are sent from Heaven above."

Teach the chorus of the above hymn.

Lesson.—Ruth and Boaz.

Teacher's Thought.—To introduce the children to a beautiful harvest story, and to let them realise the courage of Ruth and the kindness of Boaz.

[Read through the Book of Ruth.]

Introduction.—For country children it would be natural to begin with a talk about harvest and gleanings. Town children are unlikely in many cases to have seen corn growing at all. Before beginning it would be helpful to show the picture of a cornfield (such as published in the Fitzroy Series) and let this introduce the story. "To-day we are going to hear a story about harvest time."

I. How Ruth and Naomi met.—Tell briefly without amplification the story as recorded in Ruth i. 1-5.

II. Naomi's Journey Home.—Picture Naomi's loneliness and homesickness after her two sons' death; it is ten years since she left home. The famine had ceased in her father's land, and she longed to look upon her native village again. But she must go alone; her son's wives might not leave their native country, as she had been forced to leave hers. So she said "Good-bye" to them, and kissed them, and "they lifted up their voices and wept." "Do not go alone," they begged, "we will come with you to your home." "No," answered Naomi, "you might be lonely and miserable with no one to care for you." Then Orpah kissed her and went back to her own home, but Ruth clung to her and would not leave her. Let the teacher learn verses 16 and 17 by heart so as to repeat them to the children. Then Naomi had no heart to send Ruth away from her, and they went on together.

III. Naomi's Home-Coming.—Picture Naomi's arrival at her own village after ten years' absence; the wonder of the people; the women's surprise at the change they see in her. Omit verses 20, 21, 22, and say simply that Naomi answered them sadly, and told them of all the trouble that had befallen her. Her husband and her two

sons are now dead, her father's land in the village has passed to another owner, and for herself and Ruth there seems nothing but labour and poverty.

IV. Ruth's Gleaning.—Tell how Ruth said to Naomi, "Let me go into the harvest fields and glean." (Explain or paraphrase the word "glean," if unfamiliar; "glean" = gather the ears of corn left on the field after the men have reaped.) Picture the cornfield; the tall yellow ears of corn, the reapers reaping and gathering it into sheaves, the water-pots for the thirsty workers placed in the shade under the trees, and the women following in the wake of the reapers and gleaning into their aprons. Ruth asks permission to glean from the man who overlooks the reapers, and, following the others, begins to glean beneath the hot sun.

V. Ruth meets Boaz.—Now she was gleaning in a field belonging to a rich man called Boaz, who was a relation of Ruth; neither he nor she knew this. As the day wore on Boaz came down to the field to see how his men were getting on with the reaping. Narrate the conversation recorded in verses 4-7.

When Boaz heard how she had come from so far away with her mother-in-law, he was sorry for her, and went up to her. "Do not glean in any other field," he said; "stay here with my gleaners. No one shall stop you. When you are thirsty, go and drink from the water-jugs that stand there in the shade." Then Ruth's heart was glad when Boaz spoke so kindly. She said, "Why are you so kind to me? I am only a stranger." Then she returned joyfully to her work.

VI. The Midday Meal.—Picture the assembling of the workers to eat and drink, sitting at noon on the ground in the shade, and how at Boaz's invitation Ruth joins them. When she began gleaning again, Boaz called to his reapers to say, "Let Ruth glean where she will; do not hinder her; even pull out some corn from the bundles you have

tied, and leave it for her to glean, so that she may have enough."

VII. Ruth's Harvesting.—Tell how Ruth gathered her corn together and threshed it. Show the children what this means by rubbing out the grain from an ear of corn. Describe her triumphant home-coming after her day's work, with so large a bag of grain that Naomi said, "Where have you gleaned to-day? Someone must have helped you." "Boaz helped me," said Ruth, and she told Naomi of all his kindness. Then Naomi told her that Boaz was a cousin of theirs—the word "relation" may be unfamiliar to the children—and every day during the harvest Ruth went gleaning in Boaz's fields.

VIII. How Naomi was made happy.—Chapters III. and IV. need to be put in a very few words. When the harvest was over Ruth and Naomi were still very poor, and Naomi began to think about the field that her father had owned. "Perhaps," she thought, "Boaz will help us to get it back again." So Ruth went again to Boaz to ask for help, and he bought the field back again for them. After a time Boaz and Ruth married, and Ruth had a little baby boy. Naomi almost forgot her troubles as she nursed her little grandson. (The last part of this story may be omitted if time is too short.)

Show a picture of Millet's "Gleaners."

Expression Work.—Let each child have an ear of corn, rub it between his hands, and make believe to "thresh." Or, if preferred, let the children draw and colour the ears of corn. On Harvest Festival Sunday a very fitting piece of expression work would be a children's thanksgiving march, in which all the children march round the room and place upon the table such offering of flowers and fruit as they are able to bring. Some of the children can be chosen after Sunday School to take their gifts to the hospitals or workhouses.

Babies' Class.

Give the children ears of wheat, and let them examine them and find the seeds ; show them a picture of a cornfield ; tell the story of " Where our daily bread comes from," and let the children " thresh " the corn in their hands. The first verse of the Harvest hymn above quoted may be used as a finger play, the children representing the actions of ploughing, seed-scattering, the rain-drops falling, etc., or the following finger-play may be used :

Here is the corn, all golden and brown, [*hold fingers up*]
 Here comes the farmer, and cuts it all down. [*drop fingers*]
 Here are the stooks where they put it to dry [*interlace fingers*]

Bread [*close fists*] for the children it makes by-and-by.

M. A. W.

XLIV

EIGHTEENTH SUNDAY AFTER TRINITY

MICHAELMAS : " ANGEL SUNDAY "

Teacher's Thought.—To bring more clearly to the children's consciousness the ministry of spirits—the care of the angels.

Hymn Talk.—Show Michaelmas Daisies, and tell name of flower.

Last the church bells rang, and people came very early in the morning to church. Do you know why ? It was because it was St. Michael's Day—St. Michael was an angel. The people came to thank God for the Holy Angels. Why are people so thankful for the Holy Angels ? What do angels do for us ? Watch over us at our play, and at our lessons ; then, when night comes and we are in bed, when mother is gone and the light is out, the holy

angels keep watch round our bed till morning. Show Sir Joshua Reynolds's picture of angels (or one of Fra Angelico's). What do you see in this picture? These are little children's angels. Some people think that every one of us in the world—every little child here, and every teacher—has a bright good angel to take care of him and guard him, and we call them “our guardian angels.” Perhaps while we are here now our guardian angels are looking down on us. I think they like to see us in Sunday School. What do the holy angels like to see children doing? (Smiling, helping, singing.) Can we see them? But we know they are there all the time, even when we are fast asleep in bed, and it is all dark. [Do not suggest fear of the dark.]

Shall we learn a hymn about the night-time and the angels that God our Father sends to us to watch and guard us? In a little while, after tea, we shall undress and say our prayers and go to bed. This is a little prayer that we can say just as we are going to sleep. We will sing it very softly :

Teach.—(1) Lord, when we have not any light
 And mothers are asleep,
 Then through the silence of the night
 Thy little children keep.

(2) And though we cannot always see
 Thy holy angels near,
 Help us to give ourselves to Thee
 Without one foolish fear.*

Or the following hymn may be learnt :

God's angels serve Him high in Heaven
 And on the earth below,
 With joy they hear each summons given
 And travel to and fro.

* Carey Bonner's *Sunday Songs for Little Singers*.

God gives His angels charge to keep
Children in all their ways,
They watch about us while we sleep
And guard our busy days.

Not only angels must obey
The word Our Father gives,
Oh, may His will be done each day
By everything that lives.

M. M. P.

Tune : " While shepherds watched their flocks by night."

Lesson

JACOB'S DREAM

[Read Gen. xxvii. 41-45 ; xxviii. 10-22.]

Introduction.—Have you ever seen angels ? Some people have. Do you remember who saw some bright angels one night as they lay out on the field ? Tell what the angels said to the shepherds. The story to-day is going to be about how God sent some angels to comfort a man who was very lonely and sad.

I. Jacob in his Home.—Tell of the father and mother and their two sons, the younger of whom was called Jacob. Tell quite simply and shortly how Jacob had been unkind to his brother, and his brother was so angry that his mother thought to herself, " I must send Jacob away for a little while till his brother has left off being angry."

II. The Farewell.—Describe how the mother called Jacob and told him he must go away alone for a little while. She told him about the uncle he was to visit, and gave him directions for the way. Describe the farewell and Jacob's start. The wallet of provisions on his back, the leather bottle at his girdle, the big cloak over his arm, the short stick in his hand.

III. The Journey.—Describe Jacob's journey, the stop at midday for food, drink, and rest—the climbing of the

hills—the walk through the valleys (follow the route on the map)—the growing darkness, so sudden in the East, as Jacob enters a narrow gorge with bare rock terraces stretching up like staircases of stone on either side. At last he cannot see the way. Alone and roofless he must lie down to rest. He is perhaps lonely as he thinks of home—he is perhaps miserable as he thinks of his unkindness to his brother. He collects stones for a pillow, and as he lies down in his cloak and looks up to the “earnest stars,” he thinks of the God of his fathers—the God of Abraham and of Isaac.

IV. The Dream.—Tell the story of the dream as simply as you can.

While Jacob was asleep he had a most beautiful dream. He thought he was wide awake, and it was not dark at all. All the sides of the valley were lit up with dazzling light, and when he looked up to the hills above the valley he saw numbers of glorious and beautiful angels coming down from Heaven to him as he lay there on the ground. These wonderful angels brought him a message from God. God said, “I will keep you and take care of you, Jacob, wherever you go.”

[Avoid the word “ladder,” which may be taken literally by the children, and the phrase “the Lord stood above it,” as too anthropomorphic. Let the message of comfort be very simple; omit verses 13, 14, and learn the message by heart, so as to be able to put it first in simple words, and then quote it.]

V. Jacob's Awakening.—Tell how Jacob awoke, opened his eyes, and saw no angels, but the green grass and bare stones around him and the sun rising in the east. “It was a beautiful dream,” he said, but he was not miserable any longer, for he remembered what God had said to him, and how the holy angels had come to comfort him. Tell how he put up great stones to remind him how God had helped him.

Expression Work of a direct kind; unsuitable. Draw

Michaelmas Daisies that come at the time when we think about the angels.

Babies' Class.

Show Michaelmas Daisies; let children observe them. "Angel flowers" is their name, because they are so beautiful and we love them so much.

Talk about the angels as in previous lesson. Shall we all pretend to be going fast asleep while I sing the angel hymn? Now shall we wake up and look at the angel flowers our Heavenly Father has sent us?

Show some picture of angels and imagine the different work that they might do as messengers of God to His children, *e.g.* watching by a sick child, guiding a lost one, protecting in danger, comforting in grief, etc.

LESSONS ON SAINTS, LEADING UP TO ALL SAINTS' DAY

XLV

NINETEENTH SUNDAY AFTER TRINITY

I. ST. CHRISTOPHER

Teacher's Thought.—To fill with content the words "All Saints," and to form a closer bond of union between the children and the Prayer-book.

Introductory Talk.—[A Saint for children must be a good man or woman who shows goodness by some action that little children can admire—kindness, courage, self-sacrifice, etc. Sainthood as manifested in suffering or asceticism is beyond their comprehension at this stage.]

Hold up a Prayer-book. Who knows what this book is? I take it with me whenever I go to church. Some-

times I take a Bible, but I always take a Prayer-book: What do I take it for? It tells me what to sing, what prayers we are going to say, and what stories out of the Bible we are going to hear. One prayer we have every Sunday, every time we go to church. Can you tell me what it is? But some prayers are different every Sunday, and the Prayer-book tells me what they are. There is another thing my Prayer-book tells me. You children all have names; and do you know all our Sundays have names, too? Every one of our Sundays has a different name—Whitsunday, Easter Day, Palm Sunday, Advent Sunday. My Prayer-book tells me which Sunday it is. Show the pages of the calendar in the Prayer-book; read through some of the months, show the children the current month. Pin up a large copy of the Prayer-book calendar for the ensuing month, showing the Sundays in green, and the Saints' days in black and red letters. Let the elder children read the names of the Sundays and pin a star beside the day on which the lesson is given. Keep this calendar in Sunday School for the month and let the children shift the star from Sunday to Sunday. Draw the children's attention to the fact that the *week days* sometimes have names too—St. John's Day, St. Martin, St. Alban, etc. What is a Saint? A good man. The children can tell the names of some saints—let them read those they can. Possibly the distinction between red and black letter saints will be beyond them. Some of these saints were men, some were women, some were even children; we are going to hear the stories of some of these Saints.

Teacher's Thought.—The Saints as shown in kindness to others.

Introduction.—None needed after previous talk. (Use "Children's Library of Saints," *Id.*, Mowbray & Co., with suitable omissions.)

I. Offero's Youth.—Once upon a time, a long while ago, there lived a father and mother who had one little

boy called Offero. The father was a farmer, who used to go to work in the fields with four great oxen to draw his plough; and as soon as Offero could walk his father would take him into the fields and he would guide the bullocks along the furrow.

Describe how Offero grew so strong and tall that no boy in the village was so strong and tall as he was; and he became so proud of his great strength that often he would fight just to show how great was his strength.

II. Offero's Search.—At last when he was eighteen years old, he began to long to go out into the world and serve some great king. He thought, "I will go out into the world and seek the greatest king in all the earth, and him I will serve." Describe his journeyings through many lands (those who know the story will recognise the reason of condensation and omission here), his appearance before many different kings, with the same question on his lips. "Who is the greatest king in all the world? I am very strong and can do much. Him I will serve." But every king and prince said to Offero, "No, I am not the strongest king in all the earth." [Do not be afraid of repeating the words; children like repetition.] At last someone said to him, "The king you seek is Jesus Christ. He is the strongest king in all the earth." Tell of Offero's farther journeys in vain seeking for Christ, but none could tell him where He could be found.

III. Offero and the Hermit.—At length Offero came to a bleak and rocky desert; in a huge rock he saw the entrance to a cave, and in the cave an old man sat reading a book. "Where can I find Jesus Christ, the strongest king in all the earth?" asked Offero. And the old man read to him out of the Bible on his knees, and told him about the Lord Jesus. Offero wanted to do something for this new king, and he asked the old man what he might do to serve Him. "For see," he said, drawing up his full height, "how tall and strong I am."

IV. Offero's Task.—Tell how the old man took Offero by the hand and led him to the door, pointing him to the great broad river that he could just see gleaming in the distance, so often flooded and dangerous for travellers to pass. (Use direct speech as you describe what Offero's task was to be—to live by that great river and carry across on his broad shoulders all who wished to pass the flood, and “then perhaps the Lord Jesus would come to him.”)

V. Offero's Work.—Describe how Offero built his little house by the riverside, and cut a tall staff from the branch of a tree to lean on as he waded through the water. Tell of the people—old men, women and children—journeying to pass the river, and how Offero would wade into the stream and carry them safely to the other side. How everyone knew and loved him for his kindness and love to all. Tell how the years passed and his back grew bowed and his heart weary with waiting for the Lord, and yet from no one's asking did he turn away.

VI. The Night of the Storm.—One day there was a great storm, and when night came on with black scudding clouds, Offero thought to himself, “Surely no one will want to cross the river to-night.” So he went into his little house and shut the door and lay down before the fire. Use imagination to picture vividly what he would hear: the roar of the flooded river, the crashing of the branches, the moaning of the wind, the lashing of the rain against the window. “God help any poor traveller on a night like this,” he thought and fell asleep.

VII. The First and Second Call.—Amid the storm and his own dreams, a voice called him faintly, “Offero.” Scarcely believing his ears, he rose to his feet, flung open the door, and looked out into the blackness. Nothing but the wind moaning and the rain beating down and the river roaring by. He lay down. The voice called again. Tell how he again rose and again heard and saw nothing

but the beating rain and the howling wind and the swollen flood.

VIII. The Third Call.—Tell how the third call came out of the storm. “Offero ! Offero !” And how, on going to the door, he saw in the blackness a tiny child who stretched its arms to him and cried, “Offero, carry me across the river !” Offero looked at the sky and the rain and the river. The risk was too great. So he carried the child into his warm hut and said that they would wait there till the storm was past. But the child begged piteously to be carried across, declaring that if Offero would not help he must set forth alone. Then Offero thought how for so many years he had lived by the river and done his work for Christ’s sake and never had he refused any who came ; so he said to the child, “The journey will be full of danger, but I will take thee across this night.”

IX. The Passing of the River.—Describe the struggle of Offero, against wind and rain, with the child on his shoulders and the great strong staff gripped firmly in his hands, the flood nearly sweeping him away, the water rising higher and higher, the other bank so far away, his back bowed almost to breaking. Then the water becomes shallower, the current less strong, and he has reached the bank.

X. The Vision of the King.—As he steps on dry land there comes to him the vision of the Christ Child, whom all unknowing he has carried over the river that night ; and the Christ Child gives to His joyful servant as he kneels in the darkness a new name—“Christ-Bearer—Christopher,” for he has served and found the “strongest king in all the world,” and may go forth on the morrow to tell mankind what great things the Lord has done for him.

Expression Work.—Free drawing ; or show the river and hut in the sand trays. Older children may, during the series of lessons leading up to All Saints’ Day, copy the

current month of the Prayer-book calendar with the red or black letter Saints' days in their proper colours.

HYMN FOR A SAINT'S DAY

Tune : " Let Saints on earth in concert sing."

Thousands of Saints are high in Heaven,
Their work on earth is done ;
They rest within Our Father's care,
He blesses every one.

Thousands of Saints are serving God,
On earth beneath the sun ;
They work within Our Father's care,
He blesses every one.

God help each child to do His will,
As He would have it done ;
And keep us in His tender care,
And bless us every one.

M. M. P.

Babies' Class.

Show a picture of St. Christopher carrying the Christ Child in his arms. This good man lived in a little house by the side of a broad river. Every day he waited on the bank with his big stick in his hand, and when, etc. Proceed with story as given in sections v., vi., vii., viii., and x. Let the children show the river, and Christopher's house in their sand trays.

XLVI

TWENTIETH SUNDAY AFTER TRINITY

II. ST. BERNARD

Teacher's Thought.—The Saint as shown in kindness to others.

Introduction.—Have you ever been ill? Who took care of you? Parents, nurses, doctors. When people are too ill to stay at home, sometimes they go to the hospital. Last Sunday we heard of a good man, St. Christopher, who was so kind that all men loved him. What did St. Christopher do to help people? To-day we are going to hear of another good man who helped people. He did not carry them across the river as St. Christopher did, but he nursed sick people and helped them to get better.

I. Once upon a time, in a far country among the mountains, there lived a young man called Bernard, whose father and mother were very rich, and thought nothing too good or costly for their beloved son. As St. Bernard rode along the roads on his fine horse, he saw many poor people who trudged wearily on foot with heavy burdens, and his heart was touched with pity for them. As he put on his splendid clothes, he thought of the poor people in their scanty and tattered garments, and as he sat down to the gorgeous feasts of his friends, he thought of all those who had little or no food at all. His father and mother wished him to be a great prince, but he longed only to be able to go away and help the poor people whom he pitied so much.

II. **The Escape.**—One day his parents came to him and said, "Soon you shall marry a rich princess, and you shall be a great prince." When he told them of his longing, they paid no heed; and finally a day was fixed for the wedding. Bernard felt he could not lead that kind of life while God was calling him to help the poor. He was very sorry to leave his father and mother, but he felt it was time for him to begin his work. So the night before the wedding, Bernard wrote a loving letter to his parents to say good-bye, placed it on the table in their house, and fled away.

III. **Bernard's Work.**—For many years Bernard worked

for the poor people who lived among the mountains. Describe his work for them—preaching to them, comforting them in grief, nursing them in sickness; his labours and the long journeys on foot up the steep hills and over the snowy mountain passes. Near where Bernard lived was a long and lonely road that led over the top of a high mountain. Often travellers passing by that road were lost or robbed amid the snow, and would have died had not Bernard sought and found them. Sometimes he took a great big dog with him, and as he trudged over the snow-covered ground, the dog would run ahead and scratch in the snow. If he stood still, barking, Bernard would hasten to him, and there beneath the snow he would find a poor traveller nearly frozen to death. Tell how he would take him home, and warm and feed and nurse him. As time went on, other friends joined him in the work.

IV. St. Bernard's Hospice.—At last one day, St. Bernard had a wonderful idea. He thought, "Up there on that lonely road I will build a house. I and my friends will live there. Every night a light shall shine from the window over the snow, to tell poor travellers that a warm shelter is waiting for them, and we will have some big kind dogs to help us to find poor lost travellers." So he and his friends built a big house on the top of the mountain road; every day they searched the snowy wastes for travellers who had lost their way; every night a light shone from the window, and the door stood open for all who came. Tell of the twelve big St. Bernard dogs the brothers kept to help them in their search—(show a picture of one if possible)—the dog's outfit—the big collar with the little barrel attached containing food and drink sufficient for the exhausted traveller until the barking of the dog should bring Bernard or his friends to the place where the man lay. Make the work of the brothers and of the dogs graphic and interesting. Picture in your own mind the silence of the snow, the deathlike sleep of the half buried traveller,

the bark of the dog as he scrapes away the snow, the search and its reward.

V. The Parents' Search.—One day an old man and an old woman knocked at the door of the house and asked to see Bernard. When he came to them, they told him a sad story. (Use direct quotations.) Years ago they had lost their only son, who had left them to help God's poor, when they had wanted him to be a rich prince. They knew now he was right, but they wanted so much to see him again. They had wandered many miles in their search, and now they had come to the little house on the snow mountains to ask if any knew of him. Bernard immediately perceived that before him stood his father and mother. Imagine their joy when he said, "Yes, I do know where your son is! I am your son." Tell how he would take them through the Hospice, show the rooms, the dogs, etc., as he told them of his work. Now they were glad he was not a great prince. Then Bernard's father and mother went home again quite contented to leave their son behind.

VI. The Hospice at the Present Time.—Tell how, after St. Bernard died, men still lived up on the bare mountain top, and sought for travellers. Even at this day, if we went a very long journey by sea and land, and climbed the steep road and crossed the snow, we should see the house with its shining light, the open door, and the kind faces of the brothers, and hear the loud barking of the great St. Bernard dogs that still search for travellers over the frozen wastes.

Expression Work.—Sand trays. Show the hospice, Mount St. Bernard, the road, etc.

Free Drawing.—Or modelling of the little barrel carried round the dog's neck.

Babies' Class.

Same lesson and expression work as above, concentrating attention on the kindness of Bernard and the interest of

the St. Bernard dog. Show a picture of a St. Bernard dog. "This kind big dog lives among the snow mountains where poor travellers are often lost." Show a picture of snow mountains. "Every day these big dogs go out in the snow and try to find any poor people who are lost. The first man who taught them to do this was called Bernard; he lived high up on the mountains and used to wander about from village to village, preaching to the people." Then tell the story as recorded in sections iii., iv. and vi. Expression work as above.

XLVII

TWENTY-FIRST SUNDAY AFTER TRINITY

"KINDNESS TO ANIMALS" SUNDAY

III St. GILES

Teacher's Thought.—The Saint as characterised by love and kindness to animals.

Introduction.—Refer to the stories of the Saints previously heard, and let the children say what kind things they did by which we remember them. Then proceed with the story.

I. St. Giles's Forest Home.—Far away in the green forest glade, long ago, there lived an old man called Giles. Use imagination to make vivid to the children his bare home in the hollow of a rock, overhung by four great oak trees, and near by a rippling stream. Describe Giles's life in the woods, his daily journey to the little brook, his joy in the sunshine, the green leaves and the singing of the birds, and the ways of the wild wood creatures. Tell how the animals, knowing his love for them, were unafraid, and came about him fearlessly; birds hovered over him, squirrels

sprang to him ; even a timid stag, shy from fear of the hunter, came daily to him.

“ A fair hind, which without doubt was purveyed of God to nourish him, and at certain times ministered her milk to him.” *Caxton’s “Golden Legend.”* (It would be well to show the children a picture of a stag at the beginning of the lesson or to leave one hanging on the wall for all to see.)

II. The Hunt.—One day, as Giles wandered through the quiet wood, he heard the sharp sound of the huntsman’s horn, the snapping of the branches, and the quick, frightened flight of some pursued creature. Without undue stress on the exciting elements in the picture, describe how Giles’s beautiful stag, fleeing from the hunters, took refuge in his cave, and the Saint stepped forward to protect it as the King’s huntsmen broke into the quiet glade. The men, blind with passion, shoot at the frightened creature, and Giles falls to the ground, pierced by the arrow intended for the stag.

III. The King’s Arrival.—Describe the flight in safety of the deer, the coming of the King, and his sorrow when he sees the Saint lying as if dead. “None but a King shall nurse so good a man,” he declares, and, entering the humble cell, devotes himself for many weeks to caring for the sufferer.

IV. The Saint’s Recovery and the King’s Conversion.—Tell how the King, by watching Giles in his forest home and seeing his kindness and love to all creatures, desired to know the secret of his love, and on learning it became also a follower of the Lord Jesus, and returned to his kingdom a Christian king.

Expression Work.—Let the children make the cave in the wood in their sand-trays, or draw the stag from a picture supplied, or freely express their own ideas of the story.

Babies' Class.

This story, if told in very simple language, with emphasis upon the stag's "point of view," will be quite suitable for the little ones. It may be prefaced by a short talk about the children's pet animals at home, and how they can care for and help them. It is far more valuable to arouse an interest in the life and habits of animals, with the suggestion that animals love those that love them, than to attack the question of *cruelty to animals* in a more direct manner. Show pictures of a wood and a stag during the telling of the story.

XLVII*: ALTERNATIVE LESSON

REBEKAH AT THE WELL

Teacher's Thought.—Kindness to Animals. [Read Gen. xxiv. 1–61.]

Introduction.—When you are hot with playing, you want to drink some water, do you not? Where do you get it? From mother, or a stream, or from a fountain (if town children). Talk about the fountains in the parks, and ask the children if they have seen the dog-trough or horse-trough in any fountain they know. Tell about the kind people that put dog and horse troughs in many places in our streets so that thirsty animals may drink. We are going to hear a story to-day about a girl who was kind to some tired animals.

I. Eliezer's Mission.—Once upon a time there was a good man called Abraham, who had a son Isaac whom he loved very much. When Abraham grew old, he thought to himself, "I wish my son Isaac had a kind wife to live with him and to love him." So Abraham called his servant Eliezer and told him to go back to the country where Abraham had lived many years before and find a maiden to be Isaac's wife.

II. The Journey.—Describe how Eliezer went to his master's stables and took out ten camels—(show a picture of a camel)—gave them food and drink before they started, loaded the camels with sacks containing presents for the bride and her family—harnessed them with reins ornamented with jingling bells, and set off. Picture the journey (let the teacher trace the route on the map during the preparation of the lesson) down the hills to the valley of the Jordan—across the shallow fords of the river—up the further hills—and then eastwards over the desert highlands. As Eliezer journeyed, he thought to himself, “Whom shall I choose to be Isaac's wife? Which maiden in this distant land will be a daughter to my master and a kind and loving helpmate to his son.” At last in the distance he sees the walls of the city. That must be his destination for the night. The sun is sinking, the burning heat of the day has gone, the camels' mouths are parched with thirst, and they are stumbling wearily under their load. Night will soon be upon them. As he comes nearer the city he can see a well by the gate. (This may need explaining to town children, show a picture or model.) Tell how the well mouth was surrounded by stones and was so deep that a flight of steps led down to the rope which drew up the pail. By the well are a group of maidens with their big earthenware jugs, who have come down to fill them in the cool of the evening. Eliezer said to himself, “I wonder if one of those maidens would be a kind and loving wife for my master's son. How shall I tell?” Then he thought, “I will pray to God and ask Him to show me the maiden that is to be Isaac's wife.” So he got down and told the ten camels to stop, then he said to them, “Kneel down,” and all the ten camels knelt down. They were very tired and very thirsty. They hoped that someone would soon bring them water and take off their heavy loads. Then Eliezer prayed to God to help him to know which maiden was to be Isaac's

wife. Omit verses 12-14, and transpose their contents till after verse 18.

III. Rebekah at the Well.—Describe how, while Eliezer was waiting by the well, a young girl with a kind face came out of the city gate with a jug carried on her shoulder, went down the well steps, let down the bucket into the well, drew it up, filled her jug and came up the steps again. Then Eliezer thought, "I wonder if that maiden is to be Isaac's wife." So he ran to meet her, and said, "Let me, I pray thee, drink a little water from thy pitcher." Directly he said this she quickly took down the jug from her shoulder and held it out to him. "Drink, my lord," she said. "She has a kind heart," thought Eliezer, "perhaps God means her to be Isaac's wife." Then Rebekah saw the poor camels kneeling by the roadside, with their backs bent under the load, and their mouths parched and dry. "Poor things," she thought, "they *must* be tired and thirsty. I will give them water too." So she turned to Eliezer and said, "I will draw water for thy camels also, until they have done drinking." Then she ran down the well steps, let down the bucket, drew it up and filled her pitcher, and emptied the water into the low drinking trough. Eliezer went to the camels and led two or three to the trough. How eagerly they knelt down, and how thirstily they drank. Soon the trough was quite dry. "Never mind," said Rebekah, "I will fetch more water." So she ran down the well steps and filled the trough again, and Eliezer led away the camels who had finished drinking, and brought the other tired ones in twos and threes to the drinking trough. At last all the camels had drunk as much as they wanted, and Rebekah stood watching them.

IV. Eliezer makes his Choice.—Eliezer had seen how kind and willing she was, and he thought to himself: "She has a kind and loving heart. I am sure she is the maiden that God wishes me to choose." So he took out of

his pocket two gold bracelets which he had brought as a present for the maiden who was to be Isaac's wife. "Who is your father?" he said. "Is there room in your father's house for us to lodge there?" Then Rebekah said, "My father's name is Bethuel. I am sure we have enough straw and food for the camels and room for yourself." And she ran off to her father's house to say that Eliezer was coming. Eliezer was very glad in his heart. He knew now that God meant Rebekah to be Isaac's wife; so he kneeled down and thanked God for telling him what to do.

V. Rebekah returns with Eliezer.—Describe how Rebekah's brother ran out and brought Eliezer and his servants into the house, and gave the camels food and stabling and water. Then Eliezer told them why he had come. The next morning her father called Rebekah and asked her if she would go back with Eliezer and become Isaac's wife. "Wilt thou go with the man?" said her father. And Rebekah said "I will go." So Eliezer took Rebekah back with him and she became Isaac's wife and lived in love and happiness with him many years.

¶ Expression Work.—Let the children model or draw Rebekah's pitcher, or the well.

Babies' Class.

Show the picture of a camel and talk about its habits. Tell them how it kneels down to drink, or to be loaded or unloaded. Let some of the children pretend to be camels and some drivers—let the camel-drivers unload the camels, make them kneel down, give them drink, etc. Then tell the story. If expression work is possible in the time allotted, the children might do what is described above.

XLVIII

TWENTY-SECOND SUNDAY AFTER TRINITY

IV. ST. ALBAN, THE FIRST ENGLISH MARTYR

Teacher's Thought.—The Saint as manifesting courage.

Introduction.—Refer to the Saints whose stories the children have already heard. We are going to hear to-day the story of a Saint who lived in England many many years ago.

I. Alban the Heathen.—Picture the rich young noble living in his luxurious house on the great Roman road, whose doors were always open to passers-by, whose name was well known in the land for kindness and hospitality. Yet Alban was a heathen, and so were nearly all the people of England at that time. Explain this very simply to the children; perhaps some of them would understand the phrase “they worshipped (or said their prayers to) idols.”

II. The Fugitive Priest.—Describe as graphically as possible the night on which Alban received his Christian guest—the dark road—the lamp hung in the gateway to light the traveller—the sound of footsteps—the knocking at the door—the hooded figure with its hurried entreaty for refuge—Alban's courteous invitation to rest and sleep—and the unknown stranger is a secret guest in Alban's house.

III. Alban's Question.—Days pass, the stranger still lies hidden within doors, and Alban, as he serves his guest, watches him and wonders. Why does he kneel morning and evening? Why is he so calm and loving and brave? Who can he be? What God does he worship? At last Alban discovers that his guest is a Christian priest

fleeing from his Roman persecutors. "Tell me about this Christ whom you follow," he says, and the priest tells him the story of the Saviour, adding, "But all who follow Him are now in great danger, and may have to die for His sake."

IV. Alban's Dream and Conversion.—Still wondering, Alban sleeps that night, and in his sleep he sees a vision telling him that all the priest has said to him is quite true. Next day Alban returns to him with the glad news that he also will be a Christian and be baptised.

V. The Capture.—The Roman soldiers come to seek the fugitive priest. Alban, in gratitude, hides his guest, and covering himself with the priest's long cloak, presents himself to the soldiers, who, all unknowing, bind him and lead him away.

VI. Alban before the Judge.—The magistrate asks him, "Who are you?" "I am a Christian!" "What is your name?" "I am Alban." The cloak falls to the ground and all eyes are fixed on the young Roman soldier. "Sacrifice to the gods or die," is the stern command. (This must be simplified by some such phrase as "Kneel down and say your prayers to this idol.") Tell briefly how Alban refused, how the officers in vain did cruel things to him to make him change his faith, and at last condemned him to die.

VII. The Journey to Death.—Picture Saint Alban led away out of the town, in the burning sunshine, followed by all the people who mourned for him, down the slopes to the stream, across the crowded bridge and up to the green summit beyond. Tell (in direct speech) how the executioner flung his sword down in pity for the brave Saint, and was led to death along with him.

VIII. The Martyrdom.—In the briefest and simplest words, tell how Alban met his death in the sunshine on the hill ("all covered with meadow flowers," as the old chronicler

remembers) and went to be with the Lord he had learnt to love. To little children Death should not be brought very near. We should only touch gently upon it as "a covered way that leadeth unto light;" therefore our last mental picture must be "The Saint's Memorial."

IX. St. Alban's Abbey.—Tell how, in after years, the people, holding St. Alban in so loving a remembrance, built on that flower-decked hill a great and noble church, where every day the bells ring out to call the people to prayer and praise. If any neighbouring church is dedicated to St. Alban, it will be well to refer to it in this connection.

Expression Work.—Free expression in drawing or sand (church, hill, house, etc.)

Babies' Class.

This story is perhaps too complicated in theme for the babies; use Lesson XLVII* for this Sunday.

XLIX

TWENTY-THIRD SUNDAY AFTER TRINITY

V. ST. MARTIN

Teacher's Thought.—The Saint as manifest in kindness and self-sacrifice. [Read "The Children's Library of the Saints." St. Martin. 1*d*. Mirfield Press.]

Introduction.—To-day we are going to hear another story about a saint called St. Martin.

I. Martin's Early Life.—Tell how Martin was brought up in a country far away. His parents were heathen, so he never went to church or said his prayers, and had never heard of the Lord Jesus Christ. While he was still a boy, his father took him to live in a big town, and one day while Martin was playing in the streets, he saw

a great crowd of people. Describe how the boy, led by curiosity, followed them until they came to a big building, bigger than any house Martin had ever seen, with wide-open doors and bells that seemed to say "Come, Come." The people enter the big house, Martin follows and finds himself for the first time in a Christian church. Describe what Martin would see as he watched the service, and how he first heard of the Lord Jesus Christ and made up his mind to learn all about Him and become a Christian. Tell of the anger of his parents, who forbade him to be baptised, and forced him to become a soldier against his will.

II. Martin as a Soldier.—Picture Martin as an officer in the Roman army, having to fight battles, and longing all the time to be baptised, and to give up his life to the Lord Jesus. The chroniclers say that he saved all the money he could to give to the poor, and would wait on his own servant himself.

III. St. Martin's Cloak.—Describe the historic scene associated with St. Martin: his ride out of Amiens on a winter day, amid snow and sleet—the beggar shivering at the city gates asking for money—Martin riding wrapped in his warm cloak—his kind thought, "I will give him half my cloak." He draws his sword, cuts the cloak in half, covers the shivering beggar, and rides on through the jeers of his fellow officers, happy in the thought of the beggar's thanks.

IV. Martin's Dream.—That night he dreamed that Jesus came to him, wearing his cloak, and said to him, "In being kind to that poor beggar you have been kind to *Me*. Martin, not yet baptised, has covered *Me* with his garment." Then Martin made up his mind that he must wait no longer but become a Christian. So he went to a Christian church and was baptised.

V. Martin leaves the Army.—At last he felt that he could not be a soldier any more, but must go out and

preach to the people about the Lord Jesus Christ. So he went to the General and said, "Will you let me go? I am a Christian and want to serve the Lord Jesus Christ, and preach to people about Him." But the General was very angry and said to Martin, "You are afraid of fighting." "No, I am not afraid," said Martin, "put me in the front of the army to-morrow without any sword in my hand and, in the power of Christ, I shall not fear or run away." So the General put Martin in prison because he thought he might run away. "To-morrow," he said, "you shall do as you say." But when the morrow came, there was no battle, so the General loosed Martin from his chains and let him go. Then Martin began his work as a missionary.

VI. Martin goes to find his Father and Mother.—One night Martin dreamed of his heathen father and mother and resolved to seek them and tell them about Christ. Describe his perilous journey on foot—his capture by robbers who seized him and were so astonished at his calmness and bravery that they let him go free. Tell how after converting his mother he came back to France—wandered over hill and dale, preaching and baptising, beloved of all, and that, when the Bishop of the land died, Martin was made bishop in his stead.

Expression Work.—Free drawing.

Babies' Class.

Begin by talking to the children about the coming winter—how we keep warm in cold weather—our warm clothes and food—the "Red Riding-hood cloaks" we wear—how mother wraps us up when we go off to school. Some simple movements might be introduced to illustrate this talk.

"Sometimes we see two children going to school under one big cloak; sometimes an elder sister holds her cloak over a little baby who shelters beneath it. Show a picture

of this if possible. If we had a warm cloak covering us all up, and we saw someone very cold without any cloak at all, what should we like to do? We should let them share our cloak; should we not?" Then tell the story of the kind man who gave away half his big cloak to a poor man who had none. End the story at Martin's baptism. Expression work—free drawing.

L

TWENTY-FOURTH SUNDAY AFTER TRINITY

VI. ST. GEORGE

"Thou Saint George shalt called be,
Saint George of merry England, the sign of victoree."
Spenser.

Teacher's Thought.—The Saint as manifested in courage. In this lesson we show the brave man who fights against evil. It is not pretended that this or any one of the numerous legends associated with St. George is an authentic history; but the story has a value of its own, and an additional interest from its close similarity to "The Pilgrim's Progress." St. George does not slay his brother man, but an evil monster, hurtful to man and beast.

As will be noticed, many of the more unfamiliar stories told in this series of lessons are fully narrated rather than thrown into the form of mental pictures, which would only be intelligible if the story were previously known.

Introduction.—Show a pasteboard coin representing the English "sovereign" with St. George and the Dragon on the back. Draw attention to the picture. We are going to hear the story of St. George to-day.

I. The Princess Sabra.—Once upon a time there lived an old king, who had one little daughter called Sabra. He ruled over a town with high walls surrounded by desolate country. Happy in his love to Sabra and hers to him he knew no sorrow until a great grief fell on his people and himself.

II. The Stricken City.—Outside the city walls lay a gloomy lake, and near it lived a fierce beast, who devoured men and animals alike who passed that way. Sometimes he came near to the city walls and all lived in fear of their own lives and of those dear to them. Armed men had been sent to slay him, but in vain. Every day two sheep were sacrificed to this cruel monster, but now all the sheep were dead, and there was nothing between the townsfolk and a terrible death. One day a wise man said that the beast would cease from troubling if a young girl were offered to him. So with great sorrow the people came together and drew lots to discover which of their daughters should die for all the rest.

III. The Drawing of the Lots.—The people assembled in the great market-place; the names of all the maidens were placed in a stone vase and all waited for the drawing of the lot. Young and old stood terrified and weeping, all but the Princess Sabra, who in her heart longed to be the one chosen to die for the people. The lot fell on her. With great sorrow, the old king clad his little daughter in her royal garments, took her tenderly to the shores of the gloomy lake, bade her farewell and left her there beneath a tree. All the people watched afar off to see the end.

IV. The Coming of St. George.—While Sabra stood beneath the tree, waiting for the cruel beast and trying to be brave, she heard the sound of horse's hoofs, and looking up she saw a soldier clad in armour with a red cross on his breast. This was St. George, a Christian soldier who had travelled through many lands, righting wrong, and delivering the oppressed. "What is your grief and how

may I help you ? ” he said. Then Sabra told him of the cruel monster, whom none could slay. “ Leave me and save yourself, for I am glad to die for my father’s people,” she said. “ Fear nothing ! ” he answered, “ in the name of Jesus Christ I will kill this monster.”

V. St. George and the Dragon.—Sabra had never heard of Jesus Christ nor seen the Cross before, but she felt that something wonderful was about to happen. The dragon rushed from the neighbouring wood ; she closed her eyes and waited. When she opened them again, the dragon lay dead, and St. George stood victorious in the power of Jesus Christ.

VI. The Fruits of Victory.—Then he loosed the Princess Sabra, and gave her back to her father. “ How could you slay this monster ? ” the people cried. “ In the power of my Lord,” he answered, and told them of the Lord Jesus. So they all became Christians like himself.

(Show the picture of St. George in the Fitzroy Series, and have a bowl of roses on the table during the afternoon.)

Expression Work.—Let the children draw the white shield with the red cross and the older ones may paint above it—“ Saint George for Merry England ” ; if preferred, the children may obtain a pencil impression of the coin through thin paper.

Babies’ Class.

Show a picture of St. George and the Dragon. Then tell the story as above. For expression work, give the children white paper shields with crosses outlined on them, and let them colour the crosses with red chalk or paint.

LI

LABOUR SUNDAY

THE LABOURERS IN THE VINEYARD

Teacher's Thought.—The worth of labour—the responsibility and dignity of work. [Read St. Matt. xx. 1-16.]

Introduction.—To-morrow morning your fathers will be going out to work. Talk with the children about the various kinds of work in which their fathers are engaged. What time does father go out to work? Where does he go? What does he do? When does he come back? Is he very tired? Why does he work so hard? He works to get wages and buy food and clothes for mother and you. Mother works hard too, does she not? What does she work at all day? Let the children tell what mother does. Sometimes she lets you help her in her work, does she not? Do any of your big brothers and sisters go out to work? Do they get wages too? It must be nice to be able to work hard and bring home wages to help to buy food and clothes for other people. When you grow up, you will be able to work too and earn wages. Everyone has to work. I am a teacher. *Your* father is a——. *Your* father is a——; we are all workers; and when you grow up you will be a worker too. And all the workers work at different things. Talk about the different work of men and women in town and country. In the land where Jesus Christ lived a great many people worked in the country; some of them helped the farmer in the fields; some of them helped to look after the fruit trees and some worked in the vineyards. You do not know what a vineyard is. It is the place where grapes grow. Grapes grow on vines, and that is why the place where they grow is called a

vineyard. There is a great deal of work to do in the vineyards. The stone walls surrounding them have to be built up ; the ground has to be dug and weeded ; the vines have to be watered and taken care of. It is very hard work and men get very hot and tired while they are labouring in the vineyard. We are going to hear a story to-day about some men who worked in one. Then begin " Once upon a time there was a rich man who had a vineyard."

I. The Hiring.—Picture the owner of the vineyard going early in the morning into the market-place of the village to hire labourers. When men want to get work in that country they go and stand in the big market-place in the village where people come to sell their fruit and vegetables and butter and eggs and cheese. They stand in rows : the carpenter with his basket of tools, the field labourer with his spade. Tell how the owner would see the men waiting for hire, and would engage them to work in his vineyard for the regular wage. Emphasise the fact that they were quite satisfied with the money promised them.

II. The Men at Work.—Imagine the busy scene in the vineyard about six o'clock in the morning when our people are going to the mill—some men pulling up the weeds and gathering them into heaps to be burnt—some building up the stone walls that bank up the soil—some digging the earth round the roots of the vines, and some fetching water for the dry earth. All are working hard ; but when the owner looks over all his land, he thinks, " There is work for more men. I must have more workers in my vineyard."

III. The Third Hour.—So just about the time when you go to school in the morning he went into the market-place and there he saw some labourers still waiting for someone to hire them. Describe how they were engaged and began work. It was getting hotter and hotter. Still there was room in the vineyard for more workers.

IV. The Sixth Hour.—Noon—the hottest hour of the day. Picture the labourers who were still standing with their tools in the hot market-place. All the morning they had been there. No man had hired them. They were thinking of their wives and children at home. If they earned no wages that day, there would be no food for their wives and children that evening. Tell how they were engaged and set to work by the owner of the vineyard. Describe how he went out in the afternoon, and still found men to come and work for him.

V. The Eleventh Hour.—Picture the evening in the vineyard; the men still working, hot and tired with the labour of the day, but happy with the thought that soon they would carry home money to their wives and children. Contrast with this the scene in the market-place. Still some weary labourers standing waiting; they have been waiting all day long and no one has hired them. Soon the day will be over, they have no money to take home and there will be no food for the wives and children. Describe how the householder went out about five o'clock and found them standing there; tell the conversation recorded in verses 6 and 7. They must have been glad to get work; I expect they worked very hard for the short time they had till the sun went down.

VI. Even.—Picture the scene; work over, the labourers shoulder their spades, stretch their tired limbs, and file up one by one to receive their wages. One by one they are paid; and when the labourers who were hired last and who had waited all day in the market-place look at the money in their hands, they find to their joy that the kind lord of the vineyard had given them just the same wages as the others. Was it not kind of him? But do you know, children, some of the workmen, when they saw this, were angry and said, "It is not fair. These men have only worked one hour and we have worked all day long. We ought to have more wages than they." They forgot

how the poor men had waited in the sun all the time they had been working in the vineyard, and how the lord had given them exactly what he had promised. So the lord spoke to them and showed them how unkind and selfish they were. Then all the labourers took their wages home to their families. They were very tired with their long day's work, but they were very glad to take home money to buy food and clothes for their wives and children.

Expression Work.—Let the children draw the labourers' spade, trowel, etc., or freely illustrate.

Babies' Class.

Show a picture of men digging in a field or working in some way or other. Let the children imitate some of the actions of work. Then introduce the story as above and tell it very simply. Expression work as above.

LABOUR HYMN

I

God bless all the workers
Labouring for men's good,
Who in fields and cities
Seek our daily food.
Those in mines and workshops,
Those who sail the sea,
Lord, in all their labours,
May they think on Thee!

Refrain :

Lord, to all the workers
May Thy grace be given,
While on earth they labour
Lift their hearts to Heaven;

II

Jesus was a worker,
 Toiled by Joseph's side,
 Brother to all workers,
 Dwelling far and wide.
 Jesus ! to the workers
 Strength and comfort bring,
 Thou dost know their labours,
 Be the workers' King !

Lord to all, etc:

M. M. P.

Tune : " Onward, Christian Soldiers."

LII

MISSIONARY LESSON

BISHOP PATTESON

Teacher's Thought.—To interest the children in the life and work of missionaries. [Read Missionary Stories No. 1, published by the S.P.G.]

Introduction.—Remind the children of the previous lessons on St. Paul and St. Patrick—how they were called "missionaries." To-day we are going to hear the story of another missionary who was born in England not very long ago.

I. How Coley first heard about the Missionaries. His name was John Coleridge Patteson, but his mother and his friends always called him Coley for short, so we will call him Coley too. Coley was sent away from home, when he was old enough, to a great big school. There were hundreds of boys at this school, and they all had a very

happy time. Coley stayed there a long while, and did lessons and learnt to play cricket and other games very well indeed. The boys all went to church every Sunday, and one Sunday morning Coley heard something he never forgot. When he reached the church, he found there were so many people that there were no seats left, and he had to stand at the back. These people had all come to hear a very good man called Bishop Selwyn speak to them, and Coley wanted to hear him too. After some prayers and hymns, the Bishop stood up in the pulpit and began to preach, and Coley listened as hard as he could. For the Bishop had wonderful things to tell. He had been a missionary far away in Australia, so he preached all about the black people there who knew so little about the Lord Jesus Christ. He told them how he and the other missionaries helped them, and how hard the life was, and how brave you had to be, and said at the end, "I am going back again to help them. Will anybody here come and help me, too?" Now Coley was only a boy, but he thought to himself, "I wonder whether I shall ever be a missionary when I grow up. I wonder."

He *did* become a missionary, children. One day, some years afterwards, Coley met that Bishop again in a beautiful garden, and he heard again about the poor black people whom the Bishop was helping. And Coley felt he *must* be a missionary. Then the Bishop said, "Are you willing to go *now*? Will you go wherever you are sent?" And Coley said "Yes." He had to say good-bye to his dear old father; his mother had died many years before. He had to leave the lovely country village where he had worked, and the cosy home where he had lived such a happy quiet life. He was going far away from home and friends, to live a life full of hard work and loneliness and danger. But he was glad to go, and the people who loved him so at home and would miss him when he had gone were proud that Coley Patteson had become a missionary.

II. Coley's Work.—So Coley sailed away across the seas until he came to the islands where the black people lived. These islands were the most beautiful places to live in that you can think of. It seemed as if the sky was always blue and the sun shining. Graceful palm trees grew on the sandy shores, and bright flowers grew on the grassy stretches. It seemed like the Garden of Eden. All that the Heavenly Father had made looked so peaceful and lovely. But the people that lived in these beautiful islands knew nothing of the Heavenly Father Who had given them so many good things. They had never heard of Jesus Christ, Who told us all to love one another, and their hearts were full of hatred and war. They loved to kill people with the poisoned arrows they made. They were even so cruel and ignorant as to kill and eat men and women and little children. They lived in houses made of palm tree leaves, and as they rowed about in tiny boats on the beautiful blue sea, they would watch for any strangers who might come in sight, and shoot at them with their arrows, and if they could, kill and eat them. Coley was so sorry for these black people that he was not a bit afraid in case they might kill him. He wanted so to tell them about Jesus Christ and make them love one another and stop fighting and killing.

Now he knew that there were so many islands and so many people on them that he would never be able to tell them all by himself about Jesus Christ. He thought "If I can teach some of the little black boys and girls, they will be able, when they are grown up, to go back and teach their own people." So he used to sail about in a boat among these islands and say to the black people, "Will you let your little boys come back with me? I will teach them and take care of them." Some said "No," for they did not know this strange white man, but some said "Yes," and so several little black boys went back with Coley to the country (New Zealand) where he lived.

III. Coley's School for Black Boys.—When the little black boys first came to live with Coley they were like little animals. They had never worn shoes or stockings or coats ; they wore clothes made of beads and green leaves. They had never slept in a bed or had their meals at a table. They had never seen a book in their lives. Then Coley began to teach them. The little black boys slept in Coley's room, and had their meals with him. He taught them to read and write, and he also taught them to play games, for you remember he could play cricket very well indeed. He showed the boys how to cook their meals, and clean the rooms and take care of the garden and work very hard. When the boys were ill, Coley nursed them and took care of them himself in his room, and they all loved him very much. But the best thing that Coley taught his boys was to know about the Lord Jesus Christ. Very soon they all became Christians and were baptised. They had been very rough and savage when they first came to him ; but now they were very different. One day he said to them, " Now you are very happy here, and you are learning all about the Lord Jesus Christ. But your friends at home do not know anything about Him, and many of them are very miserable. Who do you think will teach them about the Lord Jesus ? " Then Coley looked at the boys very hard, and they thought for a minute. At last they said " I suppose we shall. " " Yes," said Coley, " that is why I have brought you here. " So when the boys grew up, they went back to the islands and taught their people about the Lord Jesus. And more and more people became Christians throughout all the islands, and they all loved Coley Patteson who cared so much for them.

IV. Bishop Patteson's Death.—After some time he was made a Bishop, the Bishop of all the islands. At last something very sad happened. There were some wicked white men who used to sail about among the islands and carry off the poor black people as slaves and ill-treat them.

One day these men killed five of the blacks, and the other black people thought that Bishop Patteson had done it. So they determined to kill him. And one day when he came to see them, they were waiting for him with five poisoned arrows. So when he stepped on shore ready to speak kind words to them, they shot him with their poisoned arrows and killed him. They put his body in a boat and sent it back to his friends. All Coley's black boys were waiting at home for him to come back. You can think how sorry they would be when they knew that he was dead. We shall always remember brave Coley Patteson, who gave his life for the black people, and they have never forgotten, and will never forget, how kind and good he was.

Expression Work.—Let the children make the islands in their sand trays and model in paper Patteson's boat.

Babies' Class.

This story is not very suitable for the babies. Show any possible pictures of Melanesian settlements or a group of palm tree huts with their owners. (Picture post-cards may be procured from the S.P.G., Delahay Street.) Talk about the life of the black children, their houses, food, clothes, etc. Tell the story of a little black child such as can be found in so many of the missionary magazines.

MISSIONARY HYMN

(To the tune of "O Word of God above.")

Our Heavenly Father loves
The little children here,
But little ones in distant lands
Likewise to Him are dear.

The babies black and brown,
The yellow babies too,
May lift their little hands to God,
As English children do.

God loves them evermore,
And sees them sleep and play,
And little ones from every shore
Will meet in Heaven one day.

M. M. P.

APPENDICES

I

SUGGESTIONS FOR A YEAR'S COURSE OF LESSONS FOR THE BABIES' CLASS

IN view of the considerations brought forward in Chapter IV. as to the advisability of framing a *special* syllabus of lessons for the Babies' Class (other than those lessons suggested for children aged six to eight years), it has been thought well to outline such a course.

The course of lessons is dependent upon the use of *Pictures* or *Natural Specimens* of Plants and Animals. Pictures of animals, children, simple scenes of town and country life, must be collected from magazines and other sources. It is better to tell the story to very little children while actually showing the picture or pictures, and to let the story illustrate the pictures rather than the pictures the story. For instance, a series of pictures showing the launching of a boat, a boat sailing on the sea, a storm, a boat putting into land, sailors on the beach, may, with a simple commentary by the teacher, be interwoven into the story of God's care for the Fishermen.

The *picture* must tell the story with the help of the teacher rather than the *teacher* with the help of the picture. If the Sand Tray is used, it will be well to illustrate while *actually telling* the story rather than postpone such illustration until afterwards.

The story for the babies must be the putting into the simplest words of what the children actually see before them. Most of the pictures suggested are easily obtainable, or others similar in theme.

BABIES' CLASS. FIFTY-TWO LESSONS FOR A YEAR'S COURSE.

Season.	Subject of Lesson.	Illustrations, etc.	
Advent	<i>Mother's Love.</i>	<i>Pictures of sheep and lambs</i>	
1	As mirrored in animal and family life, leading up to the telling of the Christmas story.	{ a mother sewing for her child; comforting a hurt child, etc. A picture of "The Babe in the manger."	
2			
3			
4			
Epiphany-tide	<i>Kind Deeds.</i> Twelve stories of kindness, illustrated by pictures.	{ <i>Pictures of some such subjects as: A child feeding birds; reading to old woman; sharing toys; gathering flowers for sick running messages; minding baby; lending doll; a nurse watching a sick bed; a man carrying a tired child, etc.</i>	
1			
2			
3			
4			
5			
6			
7			
Lent			1
2			
3			
4			
5			
6			
Easter-tide	<i>God's beautiful Spring-time.</i> God's care of plants and animals in the "opening time" of the year. "The heaven and earth are full of Thy glory."	{ <i>Specimens of opening buds, bulbs, seedlings, tadpoles, minnows, or sticklebacks; caterpillars in larvie and chrysalis; birds' empty nests; spring flowers. Pictures of birds. Seeds will be planted, buds kept in water, etc.]</i>	
1			
2			
3			
4			
5			
6			
Whitsun-tide			
Trinity Sunday			
Trinity-tide	<i>Summer Time.</i> "All things bright and beautiful." The beautiful country and its flowers. Grass and the hayfields. Bees and butterflies. A pond in summer. The deep blue sea. The story of a river. <i>God's Gifts to His Children.</i>	{ <i>Pictures of the country and sea-side. Specimens of flowers, leaves, and shells. [The trefoil leaf for Trinity Sunday as a first-sense impression.]</i>	
1			
2			
3			
4			
5			
6			
7	The Sun.	{ <i>Pictures of sunrise—a sunny room—garden in sunshine. Pictures of starlight night—child going to bed, asleep, etc.</i>	
8	Moon and Stars.		

Season.	Subject of Lesson.		Illustrations, etc.
Trinity-tide	9 Bread.	} <i>Food.</i>	Pictures telling history of loaf of bread.
	10 Fruit.		Of fruit trees in summer and autumn—apple-gathering.
	11 Vegetables.		Men hoeing potatoes—cart with roots for cattle—kitchen-garden, etc.
	12 Milk.		Cows feeding, drinking—being milked—child at breakfast.
	13 Water.		Stream—rainy day—well—animals and children drinking.
	14 Wool.	} <i>Clothing.</i>	Sheep and lambs.
	15 Cotton. (Missionary story of Negro child.)		Missionary pictures of little black children.
	16 Our Houses.	} <i>Shelter.</i>	Pictures of house—men building, etc.
	17 Our Furniture.		Pictures of carpenter at work, timber-yard, forest, wood-cutting, etc.
	18 Fire.		Pictures of children round fire, mother cooking over fire, father warming at it, etc.
	<i>God's Care of Plants.</i>		
	19 Bulbs.	}	Natural specimens to be brought.
	20 Horse chestnuts and Beech nuts.		Bulbs to be planted.
	21 Sycamore keys.		
	<i>God's Care of Children.</i>		
	22 A lost child.	}	Pictures to illustrate story of lost child and child sent to hospital.
	23 A sick child. (A hospital story)		
	24 <i>God's Care of Sailors.</i>	Pictures to illustrate life of fishermen and sailors.	
	25 <i>Mother's Love.</i>	}	Pictures of incidents in life of:
	26 As mirrored in animal life.		Cat and kittens. Dog and puppies. Hen and chickens.
26a	26a Stories told of each series		Rabbits.
26b	26b of pictures.		

II

APPARATUS

1. Large blackboard for Superintendent's use. Size, 30 × 42 inches, 7s. 9d. each. Ditto, light, framed, 30 × 33 inches, 9s. 4d. each. Blackboard cloth, mounted on stretchers, 30 × 42 inches, 3s. each.
2. Easel, 6 feet, with double back-legs, pitch pine, dull polished, 8s. 3d. each.

3. Blackboard cleaner, the "British" (patent) 8*d.* each.
Sponge, in large pieces, 6*d.* each.
4. Chalk for blackboards :
White square, in boxes containing 1 gross, 8*d.* per box.
White round, " " $\frac{1}{2}$ gross, 4 $\frac{1}{2}$ *d.* " "
Coloured round. " " $\frac{1}{2}$ gross, 6*d.* " "
Coloured round (superior), in boxes containing 3 doz.
(assorted colours), 9*d.* per box.
5. Blackboards for children, 11 × 8 inches, 2*s.* 3*d.* per doz.
(with bound edges, 2*s.* 8*d.* per doz.) ; 15 × 11 inches,
3*s.* 3*d.* per doz. (with bound edges, 4*s.* 6*d.* per doz.).
6. Crayons for children. Coloured, in boxes containing
seven (assorted colours), soft or hard, 1*d.* per box.
White chalks for children, in boxes containing one
gross, 1*s.* per box.
7. Drawing paper. Size, 11 × 7 $\frac{1}{4}$ inches, 4*d.* per 100 sheets.
Size, 14 × 11 inches, 8*d.* per 100 sheets. Size, 11 × 7 $\frac{1}{4}$
inches (superior), 5 $\frac{1}{2}$ *d.* per 100 sheets.
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per doz.
9. Millboards, 8 $\frac{1}{2}$ × 7 $\frac{1}{4}$ inches, with pocket and pencil
attached, 2*s.* per doz.
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1*s.* per doz. Ditto, extra thick, 12 $\frac{1}{2}$ × 7 $\frac{1}{2}$ inches, 1*s.* per
doz. Millboards, 16 × 10 inches, strong and thick, with
smooth surface, 2*s.* per doz.
11. Plasticine, for modelling, grey, blue, red, or yellow, 1*s.* 3*d.*
per lb. Ditto, scholar's box, 4*s.* per doz. Wooden
modelling boards, 11 × 6 $\frac{3}{4}$ inches, 2*s.* 8*d.* per doz.
12. Sand, 1*s.* per 14 lbs. bag.
13. Sand trays, large wooden, 40 × 30 inches, 3 inches deep,
with 2 handles, 6*s.* 9*d.* each. Wooden, 40 × 30 inches,
3 inches deep, with 2 handles and lid, 10*s.* 3*d.* each.
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inches, 3 inches deep, with 2 handles and lid, 12*s.* each.
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5*s.* 6*d.* each. Wooden, 40 × 24 inches, 3 inches deep,
with 2 handles and lid, 8*s.* 9*d.* each. Wooden, zinc
lined, 40 × 24 inches, 3 inches deep, with 2 handles,
7*s.* each. Wooden, zinc lined, 40 × 24 inches,
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Wooden, 24 × 18 inches, 1 $\frac{1}{2}$ inches deep, 3*s.* each.
Wooden, zinc lined, 24 × 18 inches, 1 $\frac{1}{2}$ inches deep,
4*s.* 6*d.* each.
14. Sand trays, individual (for children), round edges and

sloped sides for packing closely together. 12×9 inches, $\frac{3}{4}$ inch deep, 4s. 6d. per doz. 12×9 inches, $1\frac{1}{2}$ inches deep, 6s. per doz. $9 \times 6\frac{3}{4}$ inches, $\frac{3}{4}$ inch deep, 3s. per doz. $9 \times 6\frac{3}{4}$ inches, $1\frac{1}{2}$ inches deep, 4s. 9d. per doz.

15. Chairs sufficient to seat all children; 10 inches, 11 inches, or 12 inches from the ground. No. 1106, with solid wooden seats, polished, 2s. 4d. each; unpolished, 2s. 1d. each. No. 885, with solid wooden seats, polished, 2s. 10d. each; unpolished, 2s. 7d. each. Ditto, with perforated, rush, or cane seats, polished, 3s. 2d. each: unpolished, 2s. 11d. each. No. 14 $\frac{1}{2}$, Bentwood chairs with cane or perforated seats, 14 inches high, 3s. each (lower heights will take from six to eight weeks to effect delivery). Folding camp chairs, with backs and carpet seats, 1s. 5d. each.

From ten to fourteen days should be allowed for the execution of orders for chairs which are despatched from the factory, carriage forward. Specimens can be seen in the Depository, 19 Great Peter Street, Westminster.

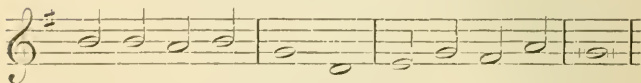
The whole of the above materials, together with birthday cards, baptism enrolment certificates, cradles for baptism roll slips, stand for birthday candles, and candles may be obtained from the National Society's Depository, 19 Great Peter Street, Westminster.

Some useful hymns can be obtained from: *Songs for Little People*, price 3s. net, post free 3s. 4d. net, Pilgrim Press; *Sunday Songs for Little Singers*, price 1s., Pilgrim Press.

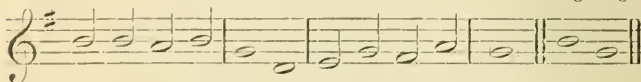
III

AIR FOR HYMN ON p. 186

SUGGESTED BY MELODY OF BELLS



Ding Dong.



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